THE SECOND PART OF THE DEMONIACKE VVORLDE, or worlde possessed with Diuels, conteining three Dialogues:

1. *Of Familiar Diuels.*
2. *Of Lunaticke Diuels.*
3. *Of the coniuring of Diuels.*

Translated out of French into English by T. S. Gentleman,

Imprinted at London *for Iohn Perin, and are* to bee solde in Paules Churchyard, *at the signe of the Angel.*
1583.

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¶ To the right worſhipful Sir Iohn Higham, Knight, increaſe of al heauenly and Spirituall giftes, to the *aduauncing of the glorie of God, and the* benefiting of his Church: together, in*creaſe of true worldly Worſhip here in this life, and in the world to come, perfect bliſſe and felicitie for euer.*

HAuing once purpoſed with my ſelfe (Right Worſhipfull) to haue put into our Engliſhe tongue, certeine French Dialogues of M. Peter Viret his ſetting forth, a man known to the world, to haue bin in his time ſingulerly wel learned, & very godly, and ſuch a one, as hath publiſhed many other books, to the glory of God and benefit of his Church to all poſterity to come: and being preuented of three of them, by

reaſon they were gotten into their Engliſh liuery, before ſuch time as I tooke them in hād: I was therfore eftſoones driuen to bee contented, with the finiſhing of theſe laſt three: the Dialogues are ſixe in number, & by mine author intituled by a generall name, called *The Demoniacke worlde:* Or the world, poſſeſſed with Diuels: giuing beſides, to eche Dialougue, his ſeuerall title alſo, as by the reading ouer of thē, maye well appeare. The Arguments are very pretie, and the handling of them (in my poore opinion) well worthy the reading, and both pleaſant, and profible. Inſomuch (Sir) as that when I hadde made an ende of theſe three, minding to make choyſe of ſome ſuffficient Patrone whiche were of good worſhip, and of power able, in knowledge both in diuinity and humanitie wiſe, and in zeale and affection, willing and forwarde about the aduancing of the glory of God, eſpecially

cially in the cauſe of true and ſounde religion, for the ſhielding of this my ſimple trauell: called to remembrance (amõgſt the reſt of ſuch Gentlemen as I was acquainted withall) your worſhip, to whom I might addreſſe the ſame: hauing therwith this confidẽce, that you will moſte willingly patronize and defend it. And heereuppon, humbly crauing pardon for this my boldneſſe, I ceaſe to trouble you with ouer many wordes, committing you and al yours to the tuition of the moſt high.

London the 25. of March. 1583.

Your VV. moſt humble *in the Lord.*

Tho. Stocker.

The Title and Summe of the fourth Dialogue.

THis fourth Dialogue is intituled, Familiar Diuels, becauſe it maketh mention of the ſubtleties whereby Sathan perſecuteth the Goſpel, vnder ſhewe of friendſhip and familiarity to the ſeruants of God. Theſe Diuels are of the kind of thoſe which before I called White Diuels, and therefore they may very well bee placed alike. And as for the matters here treated of in this Dialogue, there is mention made of the contradiction, that is in the Diuel, and the wicked: Of the commendation which they giue to the good to an euil end. And contrariwiſe, how they diſcommend and diſhonour all ſuch as praiſe and honour Chriſt, his ſeruants, and Goſpel.

The manner howe the Papiſtes honour the Goſpel, and of the true honour, or diſhonour that may be done to the ſame.

The honour that the enimies of Chriſtian diſcipline doe to the Goſpel, whiche they profeſſe

feſſe only in the lippes.

The Sorcereſſes diuel of Philippi.

The praiſe and commendation which the Diuel giueth to the miniſtery and miniſters of the Goſpel.

The meanes wherewith the Diuel vſeth to fight againſt the Goſpel.

The Diuel transfigured into an Angell of light.

Of the troth which the Diuel may ſpeake, and how we ought to iudge of the troth.

Of the feigned friendſhip that certeine ſhorne hypocritical Balamites ſhewe vnto the goſpel, that they might thereby hinder the courſe thereof.

What fauourable accuſations the enemies of the Goſpel are woonted to vſe againſt the true ſeruants of God.

Of the diuers and ſundry falſe ſhewes whiche the Diuel maketh.

What good affection the wicked beare vnto God and good men.

Of the charitie of Iudas.

With what colour the mainteiners of Antichriſt vſe to colour their falſe religion.

What iolly ſhiftes they haue, that glory of the profeſſion of the Goſpel, and yet followe

the old manner of Poperie.

How they condemne the Gospel, before they know any cause why.

The fayned friendship which the enemies of the truth vse towards Princes.

What fauour the wicked find among magistrates.

What regard Magistrates ought to haue to Backbiters & slaunderers.

What greate mischiefe is ordinarily done vnto the seruantes of God.

What the causes are why men cannot abide nor away with the seruantes of God.

The iudgement of God for our vnthankfulnes of despising & hating of the troth: & of the power and force of illusion and errour.

What the causes are, why we rather follow lyes then trueth.

The lets that hinder vs from the knowledge of the truth.

What kind of men they bee, vnto whom, Iesus Christ is a teacher and a Schoolemaister.

The Preseruatiues against error and false doctrine.

The

The fourth Dialogue of the Demoniacke world, named *Familiar Diuels.*

Theophraſt, Tobie, Ierome, Euſtace.

Theophraſt.

ACcording to our former talke, of thoſe which are contẽted with ẏ ſhew of ẏ goſpel only, methinks ẏ if we sõwhat narrowly look into their behauiour, we ſhal find thẽ not much vnlike to ẏ Demoniack, of whom S. Marke and S. Luke both make mention.

Tob. How behaued he himſelfe?

Theo. In his behauiour, he ſhewed himſelfe cleane contrary to himſelfe.

Tob. It is no greate maruayle if the Diuell be contrary to him ſelfe, but it were rather to be maruayled at, if hee ſhould not be ſo: for that he is both a lyar, & alſo a deceiuer. But wherin doth he gayn-ſay himſelfe?

The Diuel contrary to himſelfe.

Marke 3. Luke 4.

Theo. Hee called our Sauiour Christ the holy one of God, if he be the holy one of God, than is he come to hallow vs: & if hee be come to hallow vs, he must of necessitie driue the Diuel from vs. For the Diuell is an vncleane and filthy spirite, and cleane contrary to all holinesse, and to the spirite of God, which is called holy, because it halloweth, yet the Diuel feareth nothing so much, as to be driuen from vs, for feare we should be sanctified of Jesus Christ, whiche is the holy one of the most holy.

Jesus Christ the holy one of God.

Math. 12.

Tob. The wicked spyrits did manifestly shewe that, by the petition whiche they made to Jesus Christ, that he woulde not dryue them out of the countrey.

Theo. We need to seeke for no further proofe hereof. For the Diuel desireth nothing so much as to entertayne vs in al filthinesse and vncleannesse, to the ende that God might not be sanctified nor glorified in vs, but be more and more dishonoured and blasphemed: And therefore doeth this wicked spirite flatter Christ, giuing hym the tytle that belongeth to him. Doubtlesse hee did this for two principall causes: The first, to bring Christ in suspition, and

to diminish his glory in seeming to prayse him. The second to escape his hands by flattery, that he might thereby be accompted of him, as his friend.

Tob. We thinkes this Deuill gainsayeth himselfe: for he desireth still to play his part, that is, to hynder vs, and yet acknowledgeth Iesus Christ to be the same, which shal let him, and is purposely come into the world to the same end.

Theo. Yea he flattereth Christ, thereby to let him from executing his office, whilest hee in the meane time might playe his prankes. There are alwayes manye suche Diuels among vs. For there are many that prayse the true ministers of GOD and good men before their faces, whō they knowe well enough to be enemyes to their vices: which they doe not, for any loue that they haue eyther to them or their vertues, (for they hate nothing more) but to get the more in fauour, and that good men should not punish them as they deserue.

Tob. They call them honest mē, because they would hinder them from doing ỹ duty of honest men, & praise their vertues, to the end they should not vse them.

Theo.

Theo. Indeed, thou hast hit the nayle on the head. And therfore least the seruaunts of God and vertuous men, should make them lyars, which so prayse them, they cannot do better then faithfully execute their charge, and shewe the duety of good men, as well towardes them, as towardes all other: euen as Jesus Christ did towardes these Diuelles, which praysed him so much. For in casting out these Diuels, he shewed in effect, both to the Diuelles and to all other, that hee was verily the holy one of GOD, and the sonne of the moste high God.

Tob. Tush man, that is not it that the diuels and wicked ones would haue.

Of those kindes of mē who giue to Jesus Christ & the Gospel, such titles as belōg vnto thē, because they would haue thē slacke their dutie.

Theo. Why, we knowe this for certayne, that they are contented to giue Jesus Christ and his faithfull seruants the titles that belōg to them, whyle they see no remedy to gaynsay or resist. But they had rather that Jesus Christ & his, would be content with the bare name alone (as many other be) & not execute the office which belōgeth therto, & for which cause such names & titles are giuen them. For howe many are there in the world now a dayes: but chiefly

in

in the Popish Churche, whiche are contented with the titles, and rentes whiche they possesse vnder colour of the sayd tytles: not caring for executing the office whiche they are bounde to, and whereof they beare the name?

Tob. There are enow such of al sorts.

Theo. The Diuell was contented that Christ should be called the holy one of God, if he would not shew the office of the holye one of God against him. So are there many in these dayes, which are content to prayse the Gospell, and to honour it with their mouthes, and outward ceremonies: so that it be not looked on, & the doctrine therin contayned bee not published & practized. We haue euidēt proof therof in the Popish masse: for it is maruelous to see what honor the masse giueth to the book of the Gospell, when it is song, & specially in high masses. Whē ỳ gospel is sōg, there is sēsing, torchlight, kissing of ỳ book, stāding vp: Alwaies prouided, that the Gospel be song or said to the people in an vnknowen tongue, and not in suche sorte to bee vttered, as that the vertue and efficacie thereof bee manifested vnto the heartes of the people. Is not this

Of the honour which the Papists giue to the Gospel.

this a great subtletie of Sathan, to shewe such honour to the Gospel, to the ende it might bee the more dishonoured: For the greatest honour that the Gospel can haue, is to be printed in the heart: & contrariwyse the greatest dishonour that may be done vnto it, is, not to receiue it with true faith, and to be careless of the vnderstanding, and effecting thereof.

Of the honour, which the enemies of the discipline of the Gospel giue to the Gospel.

Tob. This then I perceiue to be thy drift to proue, that we honour the Gospel in our Masse, as the Diuell honoured Iesus Christ, when he called him the holy one of God, meaning thereby to put him from doyng of that his duety which God his father had commaunded him to doe.

What the true honour, and dishonour of the Gospel is.

Theo. I wil not giue a poynt to choose. For, is not that which you doe, a very mockery vnto Iesus Christ and his Gospel?

Tob. Thou commest very fast still vpon vs. But I pray thee tell me, is there none amongst you that playeth the like diuels part?

Theo. Yes I warrant thee, too too manie: But they playe it after an other sorte: For there are some, who are contented to suffer the minister of the Gospel

ſpel preach the pure word of God, yea, and to haue miniſters alſo, and to maintayne them: ſo they enforce them not to the practiſe of the Goſpell. Wee ſpake before of thoſe that withſtood the diſcipline of the Goſpel. Of whiche there are two ſortes: The firſt of them, are they, that cannot abyde, that any ſhoulde ſpeake, preache, or write thereof: The ſeconde ſort of them are they which are contented to beare with all that, ſo there bee no talke of the execution thereof. But the worſt is, that among theſe, there are ſome, that do not only withſtande the execution therof on themſelues, but alſo hinder thoſe that would be contented to receiue it, and wil not ſuffer them ſo to doe.

Tob. Why doe they ſo? Me thinketh it inough, & in deed too much for thẽſelues to be rebels againſt God & his word, although they hindred not the obedience of others.

Theo. I thinke they doe it, becauſe they feare, leaſt, after ẏ others were brought to ẏ diſcipline, they alſo might bee enforced thereunto. For there are many that would not greatly care though other men lyued neuer ſo vprightly, ſo that they themſelues might be at liberty to do what them liſted.

Tob.

Tob. I wonder at those men. For if they think the doctrine good, ẏ is preached vnto thē, why suffer they it not to be practized & put in execution: if they thinke it not good, why suffer they it to be preached, and specially, seeing they haue authority and power to stoppe the same?

Theo. No doubt of it, there are too too many (as we haue before said) that would gladly stop it, if they durst: were it not for feare they shold be accompted tyrantes & opē enemies to God. But because they see, ẏ they cannot do it but to their great reproch & shame, they are like the diuel, who is contented to take Iesus Christ for the holy one of God, so he may be stil a diuel, & continue in the selfe same state, wherin Iesus Christ found him. And therfore whē they are inforced, as Christe inforced this diuel, they crye out as he cried, & shew their secret hatred to the truth of God, & fal a threatning & persecuting of his true seruāts, whē as they perceiue ẏ they can neither by fayre speeches, nor yet hypocrisy, obteine their desire.

Tob. And therefore it is naught euery way, & waxeth stil worse & worse. You make a iest at vs, & say, ẏ we on our side honor the

Gospel

gospel outwardly, but that we neither care for ỳ vnderstãding therof, nor lyuing thereafter. And I beseech you, wherein is your syde any whit better? For they are contented the Gospel should be preached, and the sence thereof expounded, so they heare it not, or if they heare it, so they follow it not, no more thã we. Thus we are both wel plesed with the name of Christian, and gospel, but we neither care either for the dutie of christianitie, or yet for the fruite that were should receiue by the Gospell.

Theo. So say I to: For we are all contented that Iesus Christ should bee the holy one of GOD, so hee hallowe vs not.

To. Hereby we may easily perceiue, that the Diuell, which gaue this title to Christe, is not yet out of the world.

Theo. As much may be sayde of that other Diuel in the Sorcerese of Philippi, of whome we spake before. For GOD knoweth howe little pleasure the Diuell which possessed her tooke, in the ministerie of Paule and Sylas, and yet hee praysed them and their ministerie, and extolled thẽ to the people of Philippi to the vttermost.

Acts. 16. The Deuill of Philippi. The commendation, whiche the deuill giueth to the ministerie of the Gospell.

To. Surely, it is to be meruailed at, that the father of lyes woulde prayse and extoll before men, the trueth, which hee hateth aboue all other thinges.

Theo. Yea, but here is a further matter then all this. For, thou seest, that he doeth not onely forbeare to withstand, and openlye resist the seruauntes of God, but beeing also enemy to mans saluation, encourageth the people to hear the doctrine of saluatiō as ẏ mouthes of thole, whō god hath appoynted to be ẏ ouerthrow of his kingdome. To. Truely, herein he meruailously changeth and altereth his nature: for when before time, he was woont with might and maine, to withdraw men from the worde of God: here he stirreth and prouoketh them thereunto.

Theo. And yet that is not, his meaning was cleane contrary, how glorious & glittering a shew soeuer he make. And therefore hereby thou maist perceiue, that commonly, the Deuill hath two stringes to his bowe to resist the trueth.

The meanes which the Deuil vseth to fight against the Gospell.

To. Which be they?

Theo. The one is, in that, ẏ he is a tyrant and murtherer, he will, if it be possible

resist

resist the trueth by force: and so vse ẏ string, heecause it agreeth iumpe with his nature: but if that string will not serue, hee putteth on the other. To. What mãer a one is that?

Theo. It is lying: for, he wil by ẏ, if he cã, practise to come in credit: for ẏis as natural to him, as ẏ first. But when hee mindes to worke by lying, hee vseth not alwayes one way. To. How doth he than?

Theo. First, if he haue to doe with ignoraunt men, in the word of God, and grosse headed people, he thẽ bestirreth him to ouerthrow the trueth by false doctrine, superstition, and idolatry, wherwith he disguiseth ẏ true religiõ. But, if that way wil not serue his turne, he seemeth by & by to allow of the doctrine of the trueth, and to be friend therunto, to the end that vnder this colour, he maye the more subtillye and secretly bring his enterprise to passe. And, although this enemy is alwayes greatly to be feared, yet is he neuer so much to be feared, as when he vseth thus to faigne and glose. For hee neuer hurteth so sore, as when he transfigureth himselfe into an Angell of light, which he can right well doe.

2. Cor. 11. The deuil transfigureth him self into an Angel of light.

To. I thinke that was the cause,

whie S. Paule put the Diuell of Philippi to silence, as also why Jesus Christe put those to silence, which praysed him.

The. That is out of all doubt. For although, that these Diuels spak ẏ truth, in testifying that that was true, which both Jesus Christe and his Seruauntes hadde spoken and doone: yet is it not to be said properlye, that they spake the trueth, by reason of their intent, and the ende which they pretended. For, where they outwardly seemed to induce the people to followe Jesus Christe, by reason of the gloryous woordes, which they gaue out of him, they had a cleane contrary purpose, to withdrawe them from him.

What trueth it is that the deuil is able to speak, and to what end he speaketh it.

Toby. How is that possible?

Theo. Euen by this meane. For, whē the Diuelles vse these kinds of woordes, they whiche heare them, eyther beleeue them, or not beleeue them. And if they beleeue them, they beleeue them not as if they were the Enemies of Jesus Christ, and of his Seruauntes: But doe rather thinke, that there is great friendship, and a friendlye agreement betwixt them.

And therfore, if they thought Saint Paule and Sylas to bee the Seruaunts of God, they might likewise thinke, that this Sorceresse was neyther against them, nor yet they against her, but that they agreed all very well together. But if they beleeued them not, but tooke the wicked spyrites, to bee wicked spyrites indeede, that might haue brought a great slaunder vppon Iesus Christe and his Seruauntes, and vppon their doctrine also: and so haue made them all to bee very greatlye suspected, by reason they had the testimonie of such witnesses.

Toby. Then I perceyue that the Deuill is alwayes readye to serue his owne turne at a pynch.

Theo. Assure thyselfe of that. For, if hee and his Testimonie were reiected, they whom hee hadde commended, should also for the same cause, bee reiected with him for company: and yet hee him self in the meane whyle, not bee reiected at all. For hee woulde still keepe his possession in those, who had forsaken Iesus Christe and his, vnder another colour. And therfore if they were entertayned, the Deuill

would also be entertayned with them: and so by that meanes, hee should be in truth, and in deede, entertayned: and Jesus Christ, his doctrine, and sentaunces, but in shewe, and for fashions sake. For, Jesus Christ and his aduersarye, are not to bee entertayned both at once, neyther hath hee any familyaritie and common abode and dwelling with him.

Toby. Here is a meruailous subtill pollycie, and crooked nature of the Deuill, being therin so compounded with lossing and vntruethe, as that hee turneth the truth it selfe into lying, and maketh the truth to bee no more truethe, when it once commeth out of his mouth.

The truth, not truethe.

Theo. You saye verye truelye. For, Truethe, to speake properly, consisteth not in the bare woordes spoken, but in the meaning, for which cause they are vttered. And therefore hee speaketh not the truthe, which sayeth not the truethe, but onely a lye, and deceyue.

And besides, wee are not to take for truethe, the truethe that is myxed with lying. For,

For, in this case, the trueth is nowe no more trueth, but onelye a false colour of trueth, and without any substance therof, for the colouring of a lye. And therfore, when we are to iudge of the trueth, wee must not iudge only according to ỳ woords which wee heare, nor yet take them by halfes, but receyue all the partes together, and so looke to what end and purpose they were spoken.

How wee ought to iudge of the trueth.

Toby. If this, that thou speakest of were well looked vnto, wee shoulde neuer haue so manye men seduced and leadde awaye from the trueth, as daylye wee see.

Theo. Why, I will tell thee, we neede not seeke any further for examples, concerning this matter, thē to the Romish church. For, the Pope and his false Prophets haue vsed the selfe same cunning, which the Deuilles vsed at Philippi: besides others also, who haue made as glorious a confession of Jesus Christ. For the holy scripture attributeth nothing to Jesus Christ, and to his church, which they do not also attribute vnto him, in plain & bare woords. For, ther is no

The honour which the Papists do to Jesus Christ, is to dishonour him.

nor commendation, which the Prophets, Apostles, and Martyres euer gaue vnto him, that they likewise giue not vnto him: And yet Iesus Christ and his church haue not more cruel enemies, that more villanously blaspheme, nor more cruelly persecute them, then these men, which fayne themselues to bee their greatest and dearest frendes.

They will giue al the prayse that a man woulde wishe them, both to Iesus Christ, to his Church, and to his Gospell, and yet in all the rest of their dealinges, they make no reckning of them: but onelye in faigning them selues to be their frends and defendours, and so by that meanes they deceyue the worlde, and aduance them selues farre aboue Iesus Christ and his Church.

And in so doing, they make warre with Iesus Christe, at his owne proper coste and charge.

Mahomet, and the Pope, the Deuilles iollye counterfeitors.

And this course also tooke Mahomet, when he first began to deliuer his law. For if he had not spoken wel of Iesus Christ, of his Prophetes, and Apostles, he had ne-

uer

uer had such a traine following him as hee hath had. But he aduanced, and set footh the prayses of Jesus Christe & of his, therby to ouerthrowe Christian religion, and laye a foundation, whereon to builde his false religion with some apparance of truth.

Tod. What? thinkest thou that there are not moe then those which thou hast spoken of, who haue put this matter in practise?

Theo. Why? a man shall hardly see any other thing practised at this day in the worlde. For, to answere to the first poynt, we see that euer sithence that God hath caused at this day, the light of his holy Gospell to shine amongst us, that there haue an exceeding pestilent number of Monkes and Fryers, and others of that rabble entred, who haue, and dayly doe, lustily play their parties. For so soone as they sawe, that their beggerly wallet brought them not home, so notable a retentue as in times past it did, and that they were not in such honor and reputation as before indeed they were, by preaching of their fables and lyes, they then baganne to counterfeite to bee

Shorne monasticall hypocrits feigne themselues to be friends to the gospell, that they might therby hinder the course thereof.

Christian and Gospellike Preachers. For some of them, forsooke their cloysters, and became to serue in Churches, where they vnderstood they might liue with greater libertie, and so cleane cast off their cowle and weede when they were gotten out. And some of them continued amõgst those people, who as yet had not the sincere ministerie of the gospel free amongest them. These men ware some part of their monasticall weedes, and cast some outward part of thē cleane off. And so by this their hypocriticall dealing, they had recourse vnto many good houles and Churches, wherein to they had not been as yet receiued, if they had not made some shew to haue been friendes, and not enemies, and persecutors, as commōly they are, who vowe thēselues to these damnable sects. Howbeit they had no sooner set in footing, but that they shewed a cast of their office, & what loue they bare to Iesus Christ and his gospel. For then they shewed themselues whether they were sworne monasticals or not, and with what spirite they were guided. And there are at this day a exceeding shameles nūber, who behaue one side & the other, play their parts in this

page.

pageant, & such in deed, as trouble more the churches, then all the rest of the enemies, which they cā possibly haue. Howbeit, I meane not here, to find fault with such good mē, as with good tokēs haue forsaken these damnable sects, & behaued themselues as ẏ good seruants of God, of which, god be thā-ked for thē, there are a great number: And therefore, it is very needefull for all men to take good heed of these transfigured shorne monasticals, who haue thrust themselues into the church as Apostles & ministers of the gospel, to the end men by them bee not lightly deceiued.

Tob. I know not after what maner thou handelest these shorne monasticals, of whom thou speakest, & many others suche like, who dayly ioyne with you: but this I right wel know, that there are an exceeding shameles number of thē, who haue no great good liking of you, nor yet of your Churches, and namely of the most famous, vertuous, and learned among you.

The. Why man, they must needs make an end of playing out their whole pageant, which they haue begunne, & that the end of theyr sport iump with the beginning.

For-

For, seeing they haue begunne to play the iolly Diuels, and haue so entred by hypocrisie and dissimulation, it must necessarily followe, that they must in the ende discouer the iollitie therof, as the Diuel of Philippi did. For, when he sawe himselfe discouered, and laid wide open, and that all his flatterie and dissimulation woulde doe hym no good, and that Saint Paule and Silas had no will to carry with them, nor yet come neere them, hee turned all his flatterie into furie, and so manifested himselfe to be euen such a one as in deed he was. For, so soone as he was come out of the chāber maide, he ran vpon the masters, and entred so far into them, as that hee made them starke mad. And in so doing, he played another maner of part then the first was. Now, there are a great many which play the like parts. For so long as a man will let them alone to be as they are, or not discouer them, they will be very milde and gentle: but if the pastime be for a good round summe of money, and that they see any man go about to take it from them in good earnest, then lay they open the Diuel whom before they kept close vnder so goodly a shewe of countenaunce.

The false shewe of the diuell, is turned into fury

There

There is also another sort of them, & they will neuer tarry vntill such time as they be driuen to that extremitie: But so soone as they may once vnderstand, where they may get into a warmer kitchin, and bee better fed, away they pack thence, and shake hands with the gospel, which they made shew they meant to haue followed.

Toby. In very deede, I haue right well vnderstood, that there haue beene too too many of such, who after they had once made so iolly a shewe, haue well enough raked vp diuers Benefices, when as they might well rake them, and then haue quyte and cleane leaft the Gospell, and kept themselues altogether occupied about them.

Theo. There is no doubt of it, but that suche hypocrites finde Benefices enough, to rake vp before such time as they woulde be founde. But heere is the worst matter of al the rest: that for as much as they are reuolted from the Gospel, they proue the greatest enemies that the gospel can possibly haue.

Tob. But to returne to this Diuell whereof thou earst spakest, that was at Philippi, hee was not yet carried away with

such

such a furie, but ỳ he right well coulde tell how to play the pageãt, which he had enterprised to play. For he couered himself with a right fauourable colour towards al men. For, whereas before he had so greatly commended S. Paule & Sylas, together their doctrine & ministerie, he soone after accused them to be mutinous & seditious fellowes, who went about to ouerthowe all politike and publike order & gouernment, & abolish the lawes and state of life of the countrie, which had from time to time been receiued and allowed of all men, & besides, that they troubled the publike peace, & all the whole world.

A fauourable accusation against the seruants of God.

Ther. Thou mayest thẽ perceiue by that with what affection he so greatly commended them before. For this is alwayes one and the selfe same diuel. For, he did but onely change his vizer, to play another part, in the person of the masters of that maide the sincerelle, as he had before plaied in the person of ỳ said maid. For, he had mastred both the one and the other. And because he feared that that should not come to passe, which came to passe, he transfigured him selfe as thou hast heard. But when hee saw, that

The diuell hath diuers vizers.

that he was put beside his hope, he streue another way, against the seruants of God. And herein we see ẏ, which before was spokē of ẏ possessed, who are possessed wͥ the diuel, by reasō of theyr sins, although they seem nothing lesse, then to be possessed with Diuels. For, wee euidently see in this place, how the Diuel made these Philippians become men possessed with wicked spirites, by whom, he raysed vp all the whole Citie, but chiefly the magistrates, against the seruants of God. And in this dealing, hee had recourse vnto his auncient practises, wherof we haue heretofore spoken. For, he accuseth these holy men, of the self same thing which he himselfe did, by those wicked men whom he had possessed with Diuels. For, he accused the Apostles of sedition and mutenie, and rayled on them, as though they had been the publique enemies of peace, and of all good order. For, (quoth he) who haue beene the cause of this hurly burly in the citie, but these seditious fellowes? And who hath stirred vp the people hereunto, but their couetousnesse?

The wicked lay the euill whiche they themselues do to the charge of the godly.

The notable affection, wherewith the wicked are moued.

Tob. In very deed, hee that had heard them

them speak, would haue said, that they greatly loued the Romanes, who were their Lords and heads, and generally all the whole countrie, and that they mightily feared, that some hurt might come vnto it, by the meane of Paule and Sylas.

Theo. As you say in deede, for when Iudas found fault with the losse which the poore had, by reason of the oyntment that was spent vpon Iesus Christ, who would not haue greatly allowed and lyked of his reasons, if het had but onely regarded his wordes? Howbeit, Saint John rightly discouereth his hypocrisie, when as he saith, That Iudas spake not those words for any compassion that he had on the poore, neither yet of any desire that he had that the money which might haue been had for the ointment, should haue been bestowed vpon them: but hee spake those wordes, because he himself was a theefe. And therefore, desired that this money might come thorow his hands, to the end he might purloyne some part of it to his owne vse. And euen so fareth it with these Philippians, of whom we now spake. For, they cloaked themselues with a certaine care which they had of the full

The great charitie of Iudas. Math. 26. Marke. 14. Iohn. 12.

and

and whole preseruing and maintenance of the good lawes and policie of the Country: But Saint Luke setteth foorth the secresie of their disease, saying: That they did it, because they were angrie for the losse of so great a gaine which they receiued thereby. Act. 16.

Tob. By this may easily be perceiued what their affectiō was that they bare vnto the countrie.

The. In deed here was ẏ loue which they had vnto ẏ countrie, forsooth, it greeued thē that they could no longer abuse thē of the countrie, by robbing & spoiling it, by meane of the sorceres, & her familiar diuel, as heretofore they had done. Now, if I shold say vnto thee, I pray thee cōsider, whether ẏ Pope & his supposts do not the like, I know thou wouldest answere me, & say, as heretofore thou hast oftētimes answered mee, I pray thee also consider, if your mē who so greatly glory in the reformation of the Church, do not as much.

Tob. Thou sayest truly, and so I would in deede.

Theo. And yet thou canst not possibly deuise it, but that the Pope & his, doe cloake their cyrannie, ambition, and couetousnesse, with

The colours which the suppostes of Antichrist vse, for the defence of their religion.

with such colours. It is well enough known, that the more part of thē, care no more for God, nor yet for any religion whatsoeuer, then the very Epicures: And yet whē a man shal heare thē speake, a man would say that they were so feruent and zealous about the maintenance of the church, ancient lawes, councels, & canons of ỳ ancięt fathers, as it is possible for men to be. And yet there are none, who dare more boldly and shamelessly infringe & breake thē, then they which cal thēselues the preseruers of the same. It seemeth, that they tremble with feare, for ỳ destruction of Christendome, and yet there are none ỳ go about to ouerthrow it sooner thē they, no, & if all the enemies of Christēdome besides were gathered together, they could not all (I say) do more for the ouerthrowing thereof.

Tob. In very deede, I cannot gainsay that, which thou hast said: But yet I pray thee, say something also of your owne sort.

Theo. True it is, that this diuell who dealeth in this maner, amongest the fauourers & abbettors of the Romish Antichriste, transfigureth himselfe after another maner

of

ekfort amongest vs. For, it is out of all question, that the Popes, Cardinals, Bishops, priestes, friers, & al the rest of that rabble, do what they can, to make kings, princes, and potentates vnderstand and beleeue, that yf they take not some good order for the rooting out of those whom they condemne for heretiks, they are in great hazard of losing their kingdomes and dominions. Howbeit they fetch most of their colours from religion, and from the ancient councels & canõs, and the desolation and destruction of the church of Christ. But our people, who are led with the saine spirite, dare not arme thẽ selues with the name of the church, against the true ministers, but come armed with ỹ lawes and ordinãces of princes and gouernors, to make war against God. For, if a man lay the worde of God before, they will in no wise meddle with that. For, they dare not openly, once quetch against that, as before we haue said, but by and by alleadge their reformation, and disputations and ordenances. And so, vnder the shadowe thereof, they condemne the true Ministers of the Lorde, not for that they haue done any thyng against God: But because

The Imitation that is betweene the papists, and those which brag of the gospel.

they will not agree to the statutes & traditions of mē, but would haue them to be tryed & ouer ruled by the word of God.

Tob. Why, thē they do euen as I heard thee once finde fault withal. For, there are some countries, wherein princes haue forbidden any mā once to speake of this newe law, & ỹ no man should bring in any new religiō, vpō paine of loosing his life. Then soone after ỹ these lawes were made, if it had so fallen out ỹ any man had beene charged to haue byn heard once speake of the word of God, as thou now speakest, and had done any thing, otherwise thē according to ỹ old religiō, the question was neuer asked, whether this mā had either spoken or done wel or amisse. But it was enough if any mā could haue said, he hath done against ỹ law of the prince of the countrie.

Theo. In deed, Daniel was cast into ỹ Lions den vpon suche a complaint, because he chose rather to obey God, then the wicked edict of the king.

Tob. He thinketh ỹ they do the like amōgest you in some places.

Theo. If we here wel cōsider the words of the mutinous Philippiās, we shal almost finde

fynd ẏ like in theſe our dayes, aſwel amõgſt the papiſtes, as alſo amongeſt thoſe which make warre againſt the goſpel, and yet doe brag of the reformation thereof. For theſe mutinous people, namely ſaid: Theſe men goe about to ouerthrowe & aboliſhe, thoſe lawes & ordinãces, which are not lawful for vs to alter, becauſe we are Romanes. They deale here marueilous malicioully. For they here goe about, through their own preiudice, to make the cauſe of the ſeruants of God to be ſo hateful & ſo ſuſpected, as that it cannot be heard in iudgemẽt, nor yet be talked of. And euen ſo, deale the papiſts altogether with vs. For, they ſend vs to old cuſtomes, old councels, and to the cõſent of the whole church, a great number of yeres paſt, to the end our cauſe ſhould neither be reaſoned of, nor yet heard, but to be condẽned before ẏ cauſe be knowen. And they amõgſt vs which will bend thẽſelues againſt the ſeruants of god, & oppoſe thẽſelues againſt the true diſcipline of the church, make euen as great warres. But if there be a matter in queſtiõ but of ẏ value of 10 or 12. s. I warrãt you there is neither partie, but ſhall be heard at large, either in their propoſitions,

The Goſpel condẽned thorow preiudice, yeat knowing of the cauſe. Act. 16.

oppositions, replies, & triplies, and in what soeuer they can, or are able to alleage. But if it be a matter which concerneth the minister of the Gospell, the worde of God, the church, & consciences of all men, it falleth out many times, that iudgement is giuen, & the partie neuer heard. For, in such a case, they need bring in no better matter, then a false report, or some euill suspition, for the condemning of a good cause, without being either hard or yet wel knowē. It is enough if it be slaunderously reported, that it is against the reformation or lawes of princes, & yet it shalbe taken out of the sincere word of God. And so by that meane they will not leaue so much as any one place, either on ỹ one side, or yet on the other, for the worde of God, or for ỹ truth therof, but must alwaies become subiect to the traditions of men, if any man will so proceede therein.

To. Sith the case so stãdeth, me thinketh ỹ one of vs should not so soone war against another as we do. For, if we do ill, you doe eũ as ill. And therfore, if thou wilt say, that the philippiã diuel is amõgst vs, we may also as boldly say, that he tarrieth not so long with vs, but that he cõmeth nowe & then to you, and taketh his pleasure amõgst you,

that

ỳ he might catch you with his cũning baits.

Theo. I must needs agree with thee in parte, but not in all, for there are som of vs, who in deed, are very like the Iewes, ỳ pursued Iesus Christ to death. For, euery man knoweth, howe well the Iewes loued the Romanes, considering ỳ they held them as cruell tyrants, & enemies to God, to their religiõ & to all their whole nation.

There is but coũterfet frendship most where amongst princes

To. I suppose they loued thẽ so well, as that they wished them all hanged.

Theo. No doubt of that. And yet the Iewes so mortally hated Christ, and had so great a desire to be rid of him, and put hym to some cruel death, as that it made them speake, as though they had beene the best subiectes that the Romanes had in any part of the worlde. And yet scarcely had the Romanes greater rebels then they were. Neuertheless, they stoutly and constantly maintained the lawes of the Romane Empyre, saying: that they had none other king but Cæsar. For, they accused Iesus Christe, as one that meant to inuade Cæsars kingdome, crying out and saying: That whosoeuer he was ỳ spake against Cæsar, was worthie of death. Iohn. 19.

Tob. Wherefore speakest thou these wordes?

Theo. I speake them for this purpose, because we see there are some such in these our dayes, ẏ loue not their princes & Lordes one iote, & much lesse the true religion which their princes & Lords say, ẏ they defend & maintaine, & and yet for all this, these mẽ will be the first that shal arm thẽselues with the lawes & statuts of princes, against their pastors & ministers. And to the ende ẏ that which I say, might, by woefull experience, be the better perceiued, we shall not needs to consider of any other thing better, then of those who make themselues so zealous to mayntayne the lawes of their Lords, & see howe heretofore they haue obserued them, and yet doe, & especially those lawes which agree best with the word of the Lord. And if there be any rebels in all ẏ cõtries, both against the word of God, & against all the good ordenances of their princes & Lords, they are ẏ vnpy men. For, all their talke, their liues, and conuersations, do to too euidently witnesse the same.

Tob. But by your leaue, they make the greatest shew to be ẏ best obseruers of the,

as ỳ Philippians did, who accused Paule & his companion.

Theo. It is euen all one. Howbeit, the greatest mischiefe that ensueth hereon, is this: that such wicked men finde oftentimes as vniust and vndiscreet Magistrates, as the Magistrates of Philippi. For, after ỳ these Magistrates of Philippi had heard the false accusation that was made against S. Paule and Sylas, they caused these two holy men to be whipped, without hearing of them what they could say for their defence: and yet were they not contented herewith, but caused them soone after to be sent to a most cruell prison, and there set them in the stockes.

Magistrates ouer greatlye fauouring wicked men.

Toby. They vsed but an ill order in ỳ obseruing of the lawes and customs of the Romaines in this poynt. For I am very well assured, that it was not the custome amongst the Romaines, to condemne and punish men, how wicked soeuer they were, but that they woulde firste heare at large what their cause was, and what they could say for themselues. For, that it is so reasonable a thing, as that there is not so barbarous and inhumaine a nation, vnto whō

A most barbarous crueltie, to condemne a man, without hearing his cause.

the law of nature hath not taught this rule of right, equitie, and Iustice. Now, if the moste blockishe and vnciuile Nations of the woorlde vnderstoode and knew this, no doubt of it, the Romains, who had beene so greatly commended for their Iustice and other vertues, would not in this case, haue dealt more barbarously and vniustelye, then any other nation.

Acts. 16.

Theo. Indeede S. Paule, soone after made the Magistrates of Philippi vnderstand this matter so well, as that he put thē in great feare: and had made them throughlye felt their fault, if hee would haue complained on them vnto the Romains, as they well deserued it, and as he was verye well able to haue done: For they, who had so bragged, ỳ they were the great obseruers of the lawes of the Romains, and had punished such as were charged with the breache of them, should haue beene well aduised, before they had done any thing, not to haue broken those lawes, wherewith they meant to arme themselues.

The lawes infringed by such as named themselues the chiefest obseruers thereof.

And so, by the lyke reason, all Princes and Magistrates had neede bee very charye, that if they will haue their lawes and ordi-

ordinaunces kept, not to be them selues the first breakers of them. For, although they haue no Superiours to correct them for it, or if their Superiours wink at them, yet will not God suffer them goe scotfree for all that.

Indeede the Philippians had Superiours: But there was no bodye that told thē of it, because there was none which complayned vnto them of the matter, & yet God would not let them goe vnpunyshed.

To. And me thinketh it also very requisite, that Princes and Magistrates doe not ouer lightly beeleeue all reports which are brought vnto them, neither yet gyue ouer easie credit to such, as make shewe to be their great friendes, and to be very carefull of their honour and benefite. For, there are an exceeding number of such, who doe it for none other purpose, but to flatter thē, that they might be the greater with them, & thereby discredit such men as they like not of, and of whom they seeke to be auenged, by the meanes of such Princes and Magistrates. For, such men are not the best, nor the faithfullest kynde of men, but the moste flatryng, disloyall, and moste trayterous

Magistrats ought to haue great regard to such as are reporters and accusers.

terous of all others: And therefore these villaynes would be the first that shoulde betraye them; and soonest forsake them, when as they thaught to finde others els where, that they myght better serue they turnes.

Theo. In very deede wee haue a manifest example of that which thou speakest, in these mutinous and seditious Philippians: For, how daungerously hazarded they their Magistrates, and their whole citie, to be auenged of S. Paule and of his companyon. And who loued better the Magistrates, the Citie, and all the whole Countrey, and that were more carefull of their honour and profit, eyther these mutynous and wicked vacabondes, who accused S. Paule and Sylas, or S. Paule & Sylas, who were accused?

Toby. That is easilye to bee iudged. For, these deceitfull Jackes and theeues deceiued and robbed al the whole country, and cared for nothing els, but the fillyng of their purses. Where contrariwise, S. Paule and Sylas hazarded their own lyues, for the saluation of the Philippians, which was dearer to them then their owne

Acts. 16.

lyues.

lyues.

Theo. And as discreet as the Magistrate was, after hee had greatly wronged these good seruauntes of God, and knewe it well ynough: yet for all that, in steede of amending the offence which hee had committed, hee procured these holy men to be banished the Citie and Countrey, whome he ought rather to haue entertayned, then any other. And kept in still the roges, that had wrongfully informed him agaynst them, and had put in daunger both their wealth and offices, and the whole losse of their dominion. And where he shoulde haue expulsed them as vacabondes and roges, and so haue whipped them, he still retayned them, as good Citizens. Thus wee see how the seruants of God are continually delt withal here in this world, and that equitie and right, that euery man ought to haue, is not for them to be had: yea, and although they be founde innocent and guiltlesse, yet shall they haue much to doe, to get iustice administred vnto them.

The common iniquitie of men towards the seruants of God.

Againe, although the wicked be founde guiltie, yet is it out of all doubt, that some shifte or other will be made, continually to

suppor

suppoꝛt them, and shall be sooner and better entertained and entreated, then the true seruaunts of God: foꝛ euery man is gladde to be ridde of them. Foꝛ, the woꝛld thinketh it to be ouer harde and yꝛkesome a thinge to liue amongst them, and that there neuer commeth any goodnesse, where they are.

Foꝛ what causes the seruaunts of God are so misliked of woꝛldlinges.

Toby. Certes, the woꝛld maketh that reckning of them, as thou hast sayde, and yet, if they did wel, they should iudge otherwise of them.

Theo. Thou saꝛst truely indeede, but because the woꝛldlinges naturally loue vices, moꝛe then vertues, and lying, moꝛe then trueth, they deserue rather to haue seducers, vacabondes, theeues, and traytoꝛs, to seduce, robbe, and betray them, then the true seruauntes of God and good men, who would be faithful vnto them, and faithfully procure their honour and benefit. And therefoꝛe, if God meant not thus to punish woꝛldlings by his iust iudgement, he would not laye the bydle in Satans and the wickedes neckes as he doth, noꝛ yet suffer the to be so caryed away with strong illusions and errours. Foꝛ, from whence commeth it, that this Deuill, which so possessed

The iudgment of God against the vnthankfulnesse of men.

The force of the illusion of erroꝛ foꝛ the punishment of woꝛldlinges.

this

this Philippian Sorceresse, could foretell and declare hidden and secrete thinges: he could not haue done this but by the permission of God, and without God, had, in his iust iudgement, giuen him this power and strength. For, it is written, that he gaue a lying spirite into the mouthes of Aachabs false Prophets, ỳ Achab might be deceiued by thē. Now, when the Lord gaue the Deuill this lycence, knew not he right well, that the Deuil therupon might by ỳ meane seduce: And did he not also know in what daunger he put men, in so doing: 1. Kings. 22.

Toby. Why then gaue he suchlicence vnto the Deuill:

Theo. Forsooth, because he would by his iust iudgemēt, punish the vnthankfulnes of men, as he himself witnesseth by Moses, & S. Paule, and namely in the Epistle to the Romains, and in the second to the Thessalonians. Deut. 13. Rom. 1. 2. Thes. 2.

Toby. That is the very cause, why many take occasion to finde fault thereat, and therby reiect all religions as vncertaine: and this is the reason, as they say, that there is such a confusion in them, as that a man cannot discerne trueth from falshood.

Theo.

Theo. But God hath well prouided for that, to preserue his chosen from these daungers. And therefore, although false Christes and false Prophetes, doe great thinges thorow the power of the Deuil, by which they may easily seduce al the whole worlde, yet Iesus Christ openly declareth, that his chosen cannot be so seduced by thē, but will continue in the trueth euen to the ende. For, when hee saieth, that if it were possible, the very electe should be deceiued by such men: hee doeth vs to witte, in what safetie his were, whome his heauenly father had giuen vnto him. But, to the end thou mightest the better vnderstand the iudgmēt of God in this case, thou must consider and note, that if they which are seduced by these seducers had the true feare of God before their eyes, and such a loue in their heartes, to serue and honour him as they ought, they shoulde neuer fall into these errours, whereinto they fall. And therefore Iesus Christe rightly toucheth their disease, who reiecting the doctrine of the trueth, followe after leasinges: when as hee saieth, The doctrine is not mine, but his, who sent me. And therefore, if any man will doe his wil,

The elect of god are preserued from being seduced.

Math. 24.

Iohn. 17.

The cause why men rather follow falshod then trueth.

Iohn. 7.

will, he shall know whether the doctrine be of God, or whether I speake it of my selfe. His meaning in effect is this, that they which are desirous, rightly to vnderstande the will of God to obey him, shall easily also acknowledge the doctrine, by whiche God declareth to men his will, that they might thereby accordingly bee instructed. But contrariwise, they that haue not this affection, are alwayes finding of excuses, resting them selues alwayes vppon some false & vnsound proppes, because they haue no good desire to come to the right & true stay, how glorious so euer their wordes be, and howe goodlie a shewe soeuer they make.

Hipocrisie takē for Wisedome.

Tob. Yet by your leaue Sir, there are a great many of ignorant people, and suche indeed as persecute ẏ truth, who neuerthelesse in all other things make a gllant shew of honestie, and to be zealous and feruent in Gods cause.

Theo. I graunt thee as much as thou sayest, that they are good people in shewe: But yet it is out of all doubt, that, all that their wisedome, and whatsoeuer zeale they haue in shew, is meere hypocrisie and dissi-

muled deuotion. For, to aunsweare the first poynt, if they were of that sound hart, and in suche sorte feared GOD, as they ought, they woulde be humble and modest. For, if they were humble and modest, they woulde not so proudlye and arrogauntly, contemne and reiect the good Seruauntes of God, who bring unto them the trueth, as they do: but wold patiently heare, & receiue them as the Angels or messengers of God. For, what a mighty number doe wee daylye see, that so presume of them selues, of their skil, wisdome and vertue, as that they think no man in the world to bee so able for their skil, to shew any better matter thē that which they thē selues haue already brought and deliuered. And what a number also is there of suche people, as are not contented alone with the despising of the seruauntes of GOD, but likewise persecute and condemne them to death, without once hearing of thē speake? What religion thinkest thou these men to be of? Surely surely, there is no religion at all in them, but in shewe only, howsoeuer they dissemble theyr zeale towards the Church, & Christian religion. I promise thee for mine own part, I think

Pride and presumption, doe hinder the knowledge of the truth.

that the greatest number of them, haue not so great feare of God before their eyes, as Pylate had. What feare Pilate had of God.

Tob. Why shouldest thou say so?

Theo. I will tel thee, because that after the Iewes had let Pilate vnderstande, that Iesus Christe hadde called him selfe the Sonne of GOD, and accused him therefore, as a Blasphemer and worthye of death: It was so farre off from him, that hee was thereby the more moued to condemne Iesus Christe, as that hee was the more afearde therof, and was then more nise in the condemning of him, then he was at any time before. Iohn 19.

Tob. What meant he by that?

Theo. Marke it well and thou shalte see, for although in all thinges els, Pylate was a cursed and wicked Heathen manne, yet was hee not altogether so irreligyous, but that so soone as hee heard him speake of the name of GOD, hee was therewith moued, and did reuerence him. And therefore, before hee would goe anye further, hee agayne, farre narrowlier examyned Iesus Christ. And after Iohn 19. Christians, not so religious as Pilate.

he had heard him more at large, hee was a greate deale the rather desirous to heare him, then euer he was before.

To. If he had continued still in that mind, it had byn much better for him.

Theol. That is true indeede. But because there was no true feare of GOD in him, neither yet had taken deep & good rooting in his hart, it forthwith vanished cleane away, when he was pressed to the contrary, and neuer straue to withstand the cruelty of the Iewes. And yet hee shewed himselfe to beare more reuerence vnto the name of GOD, then a great many of those, who would at this daye, be taken not only for Christians, but also for the very staies and pillers of the fayth. For, although they know well inough, that the causes which come before them, concerne the glory of GOD, and his Church, yet haue they lesse care to giue iudgement and condemne them, without further enquiring, what were the best way for the to take, making lighter account of giuing iudgement on them, then of the least cause in y worlde, whether it were of a money matter, or of any other worldly thing whatsoeuer.

Tob. If there were in them but that feare which they ought to haue, in condemning the cause of God, vnder the name and cycle of heresie, mee thinketh they shoulde therein, bee more circumspect and discreete. And for mine owne part, as ignorant & vnlearned as I am, yet I euer abhorred these fire torments, whose little esteemed of the lyues of men, especially in such a cause.

Theo. Truely, if thy first reason which thou hast alleaged would not serue them, mee thinketh that the second which thou euen nowe diddest touche, might right well suffice, for them to cast, I will not say a little water into their fyre, but into their fires. For to take away the lyues of men, is no small matter in the sight of the Lorde. But the offence is a great deale more haynous, when as men for Gods cause, shall take life away from such, as shoulde rather bee preserued, and such also as shoulde bee in most estimation with Princes and Magistrates.

Thus then thou seest what an inconuenience ryse bringeth with it to those that

proude and arrogant: For, seeing they presume so muche of them selues as that they will not once vouchsafe to entertayne the seruauntes of God, and to bee taught by them, as they haue neede, it is impossible for them to vnderstande the trueth, because they will at no hande vnderstande it. And contrari wyse, as Iesus Christ sheweth him selfe to bee the Teacher and Mayster of the humble and meeke, euen so he reiecteth out of his Schoole, all highe mynded, proude, and presumptuous persons. And therefore hee gaue thankes to God his Father, in that he had reuealed his will and trueth vnto the poore in spirite, and hidde it from the mighty and great men of the worlde. For, there are none but the poore and meeke in spirite which are capable thereof.

Iesus Christ is Schoolemaister to the humble, and not to the proude.

Math. 11.

Isaiah. 66.

And therefore, the Lorde sayeth by the Prophete Isaiah, Whom will I regarde, but onelie the afflicted, and contrite in hearte and mynde, and him, who trembleth at my wordes? Sayncte Paule also telleth the Corinthians, That the Lorde hath not called manye wise, stronge, richely and honourable menne, of this

1. Cor. 1.

worlde: But the moste feeble, moste vyle, and moste contemptible. It is also written, That GOD resisteth the proude, and giueth grace to the humble. And therefore Saynt Paule, diligently admonisheth all Christians not to esteeme, nor presume euer much of themselues. 1. Pet, 5. Rom. 12. Philip. 2.

Tob. True it is indeede, that humility and honour, seldome or neuer agree quietly together.

Theo. That is most true. For, whereas humilitie is not, there cannot be a teachable, and well disposed hearte to receiue doctrine and discipline: Which thing Saynt Augustine confesseth to haue founde in him selfe by experience, saying in this manner: I then determined to applye my mynde to the study of the holy Scriptures, that I might see what they were. And beholde, I saw a thinge that was neuer knowne to the proude, nor opened to children, but was lowly in his goyng, and verie high in his arryning, & whiche brought greate profite, and hidden secretes. And as for my selfe, I was euen suche a one, as S. Aug. in his 3. Booke 5. Chap. of Confess. The confession of S. Aug. as concerning the pride, whiche hindred him frō profiting in the holy scriptures.

as that I was not able to make anye entraunce into it, or yet stoupe so lowe, as once to be able to put my head into the intree therof. For I was not then of the opynion whereof I now speake, when I looked vpon this peece of Scripture, but thought it vnworthy to be compared to Tullies dignitie. For, my greate pryde could not away with the baseneſſe thereof, and therfore it fled from mee: Neyther was my wytte so sharpe, as that it was once able to pearse into it, and yet it was suche, as grewe vp amongeſt the baseſt and meaneſt. Howebeeit, I might haue vouchsafed to haue beene lowlie. And because I was highe mynded, I thought my selfe to be a great Clearke. Heere wee see howe Saynte Auguſtine confeſſeth, that whiles he flattered himselfe, and deemed so much of his owne knowledge, and of the wyde of his mynde, as that he continually disdayned and contemned the holy Scriptures. And although hee had a mynde oftentimes to giue him selfe to the ſtudie of them, it was so farre of that he found any taſte or sauour in them, as that hee founde leſſe sauour in them at that time, then he did at the firſte.

For,

For, hee thought them to bee nothing in respecte of the eloquence, and knowledge which hee founde in the Bookes of Tullie and of the rest of the heathen Philosophers. But, after that this his pryde was come downe and abased, and the opinion whiche he had of him selfe and of his knowledge; hee was of an opinion, cleane contrarye to his first: and then, hee right well perceyued, all humane eloquence, and Philosophie, to be no better then bladders stuffe full of winde, and of no substance in respect of the holye Scriptures: although to the outwarde apparaunce they made a fayre gallanter muster and shewe. And therfore, whiles the eyes of Saynt Augustines vnderstanding were thus blynded with the false opinion which he had of him selfe, he had the more hoodwinked them with this pompe & false apparaunce.

Tob. There are at this day, a great many in the worlde, who are in the selfe and same predicament, that Saynt Augustine was in, at that time. But I know not whether God will giue them that grace, which he gaue vnto him, to let them vnderstand

There are manye, that will counterfeit S. Augustines pryde, but they will not follow his humilitie.

understande their pride, that thereby they might be humbled, and for the false opinion which they haue of their eloquence, knowledge and wisedome, to acknowledge them selues to be suche fooles, and blockeheaded beastes as indeede they are, to the end they might bee made apte and Teacheable Schollers in the Schoole of the woorde of God. For, there are such a number of Poeticall braynes, & so learned in the tongues and in humayne Philosophy: that they doe not onely make smal accompt of the books of the holy Scriptures, in comparison of their Heathenishe volumes: as that, which is of all other the moste vyle, they esteeme of them no better, then of the Dreames of olde doatyng fooles, and of doating olde wyues tales. And as for mine own part, let them haue as great knowledge as they will, vntill they burst withall, I will esteem of thē no whit ẏ more, if they be not honest men, and haue the feare of God before their eyes.

Theo. Thou touchest now a disease, which at this day raygneth more then euer it did, yea, and that amongst such as beare

the

the name of Christians, which is the cause that we haue so many Libertine Atheistes, who scorne and laughe at all Religions. And although they are not in trueth setled in any Religion, yet forsooth they woulde not bee thought to be vtterly voyde of Religion. And therefore, because they are of no religion, they are neuerthelesse of all Religions, in what Countries soeuer they come vnto. For, they shoote at none other marke, but temporizing, or seruing of times, with euery man, a Papist amongst Papistes, an Epicure with Epicures, an Atheist, with Atheistes, and to be shorte, a Diuel amongst Diuels, for they will not be disquieted eyther in body or minde, neyther yet hazarde eyther bodye or goodes. And therefore, they will not greatly frame themselues neyther after Jesus Christe, nor after the Pope, neyther after the Gospell, nor after the Masse, nor yet after any controuersie that is at this day for Religion amongst Christians, without perhaps some of them sustaine some particular losse therby. For, if eyther gayne, or losse fall out vnto them on eyther side, they will counterfayte zeale in that Religion whiche they thinke

Libertine Atheists.

will be moste for their profite, and which they suppose will beste agree with that which they desire to haue here in this life, as wee haue a manifest example chiefly in the Prelates and Beneficed men of the Romish Churche. For if they did beleeue that there were a GOD in heauen and a perfect religion, whereby their life and conuersation ought to be gouerned, and that they shoulde render an accompt thereof in the day of Iudgement, they woulde surely be otherwyse of mynde then in deede they are. Howbeit they might well shew as wel by their doctrine, as also by their life and conuersation, that they haue as much myndе of God, as haue brute beastes, and doe as much esteeme of the immortality of their soules, as of the soules of their horses and moyles. And therfore all the zeale which they haue to their Religion, proceedeth not from any loue which they beare thereunto, but onelye to the honours and greate wealth which commeth vnto them thereby. And therefore, when they see them selues in danger to loose the, they eyther become manifest blasphemers and beginne openlye to persecute, or if

they

they haue anye knowledge and eloquence, they straighe way, playe the lollye Balaamites. For they commend themselues vnto Antichrist to resist the trueth of God, and maineteyne his false doctrine, against their owne consciences: For, they themselues laugh him to scorne in their heartes, and doe no more beleeue him, then those against whom they oppose them selues. But I feare mee, I haue doone them greate wrong to compare them vnto Balaam, because they haue not so muche sayth vnto the true Religion, as Balaam hadde vnto the Religion of the auncient Churche of GOD, neyther haue they so greate a regarde to God, as he had. But they are as like him in all other poyntes, as like may bee, as in desire of honours, and worldly possessions. And therfore although they are in part, black Diuels, yet are they in nature, more like vnto white and Familiar Diuels, where, the rest shew them selues to bee altogether blacke Diuelles.

Libertine Balaamites.

Howebeit, whatsoeuer vizers they put on, they are alwayes in trueth, very Libertine Atheistes, notwithstandyng that they seeme outwardely the Followers of Po-

pishe

pishe Religion. And there are others al-
so, who are almost like them: euen of thos
which follow the Gospel, if they knew they
might any way gayne thereby. But the
most of that sort, serue in Kings and Prin-
ces Courtes. For if Kinges and Princes
fauour the Gospell, then they know, that
if they fauour it as he doeth, that they shal
come to greater dignity, or at least, be the
better and more firmely established in that
degree and honour wherein they stand, for
as they can court it well, so will they also
be the first that shall make court to the Go-
spell, and will bee come fayre whyte, and
familiar Diuels amongst the very angels.
But if a man shoulde iudge them by their
woorkes, fruites, and life, what Gospell
it is that they profesle, it woulde be soone
iudged that they are very Libertine Athe-
istes. For a man shall neuer finde any re-
formation of life in them, which is the chief
cause of the preaching of the Gospell, and
the principal marke to be marked and kno-
wen by, in those who haue retained the
true faith, in the true feare of GOD, and in
a good conscience. And so by that meane
all their Gospel wilbe come a thing where-

Libertine Courtiers.

with to scorne the Pope, his Priests, Friars, and the rest of his shorne Balaamites; and all the abuses of the Popishe Churche, and to make sporte and pleasauntly talke of them, especially in the companies of Ladies and Gentlewomen. And if the Gospel wil giue them any such libertye, whereby they may abuse it, into carnal lybertie, they will be sure to laye fast holde thereon: and not sticke to saye, that they are not like vnto those superstitious hypocriticall Papistes, whom they laught to scorne.

Howbeyt, further they will not, but as for the rest of their life, it shalbe as dissolute, as the most dissolute Papistes, from whom they differ in nothing but in this, that they haue put on a vizar of the Gospel, that they might therewith the better cloke their Atheisme.

Tob. Thou hast hitherto spoken of Libertine Atheistes, who dissemble their Atheisme, vnder the colour of hauinge some Religion in them, so farre forth as it tendeth either to their commoditye or discommoditye. But there are some others, who because they cannot finde any such occasion, be-

as

Libertine newters.

as it were newters, beeing of neyther side, as thou hast oftentimes sayde. And the chiefe men whiche marche vnder this Ensigne, and that are of this Bande, are they which are puffed vp with eloquence, & knowledge, and are dronken in their owne wit and vnderstanding: As Sayne Augustine confessed him selfe to bee, before suche tyme as GOD had touched his heart with his holye spirite, whiche is the spyrite of humilitie. But, although Sayne Augustine presumed thus of him selfe, by reason he was of so fine and quicke witted a spirite, and of so derie a sharpe vnderstanding, and excellent knowledge in humanitie, as anye man that euer liued in his time and age: yet was there alwayes in him, some good seed of religiō. But because hee was an heathen man borne, and therefore had not from his youth beene brought vp in the woorde of God: but onely in humanitie and Paganisme, and in the Religion wherein he was borne, hee could not rightly iudge of the true Religion, whiche he knewe not. And the opinion whiche hee had of himselfe, did so hinder him, as that he could not searche after it, as he ought to haue done.

done. And after that diuers, but especially his mother Monica, who was a widdowe, and became a Christian before him, a very good woman, and one that feared GOD, had exhorted and solycited him, to search after the holy Scriptures: those their exhortations stirred him vp to the reading of the Bible. Howbeit, hee read it not so reuerently as he should haue done, but rather for fashions sake, by reason he came not appointed with that humilytie and modestie, which afterward hee knew was meete for the disciples of the holy Ghost to come. But when God had rebated this his pride, with the spirite of modestie and humilitie, then found he that in it, which before hee knew not how to finde in it: And by that meane, he was so much the more humbled. Howbeit, these glorious arrogant men, of whome we now speake, who thus glory of their knowledge, and skill, are euen the very scorners and contemners of God: for they neuer shew, that euer they had the true feare of God before their eyes, nor yet any good seede of religion in them. For, there is a great many of them, who haue manifested them selues greater Atheists, after they

had once gotten some knowledge of the gospell, then euer they had before, and since y time, haue euer lesse reuerenced the worde of God. For, the knowledge which they receyued by the entertayning of the Gospell, serued them to none other vse, but to discouer the Idolatries, superstitions, and abuses, which are in the popish Church, that they might laugh at them.

And euer sithence that time, they are growen euen vnto this, that they are almost at the like poynt with the doctrine of Christian religion. For, as S. Paul said, They iudge thereof, as the Grecians and wise men of the world, iudged of Iesus Christe, & of his Gospel: who thought the preaching thereof to be foolishnesse, because they were carnall men, and puffed vp with an opinyon of their owne wisdomes. 1. Cor. 1.

And because the Grecians, were alwaies more accounted of then any of the reste of the Nations, by reason of their sharpenesse of witte, and of the knowledge which they had in the artes, in Philosophy, and in all other Letters of humanitie, S. Paule nameth them specially, although hee comprehendeth vnder this name, all the rest of the

heathen,

heathen, as well appeareth by that, that he oppoſeth them to the Iewes, and ſeperateth them alſo from the Chriſtians, vnto whome, as hee him ſelfe witneſſeth, Ieſus Chriſt is the true wiſdome, vertue, and power of God.

Nowe, if theſe Libertine Epicures and Atheiſtes, had beene heathen borne, as S. Auguſtine was, or, if they had as much religion in them, being Chriſtians borne, as hee had in his Paganiſme, they ſhoulde neuer haue ſhewed them ſelues, to haue beene ſo monſtrous beaſtes, as in deed they are. But although in name, they are Chriſtians born, they are to be accounted of, as if they had beene borne and bredde amongſt Infidelles and Paganes, yea euen amongſt the Epicures, out of whoſe bookes they haue ſucked and droonke, this prophan ſpirite of Atheiſme, who thus caryeth thē away.

For, they haue yet leſſe Religion in them, then euer had any of the heathen, who not onely did not approue their doctrine, but which is more, manifeſtly, both by word and writinge condemned it, yea, and oftentimes executed thē by publick iuſtice name-

Athens. For, when God giueth vs ouer so farre, bee then by his iust iudgement punisheth vs in the cause of religion. And therefore, that we shall not neede any more to pray vnto him, to beseech him, enlighten vs with his holy spirite, in the knowledge of his holy word.

What it is to contēne prayer.

But, ouer and besides, that Dauid, and S. Peter, calleth the holy Ghost, the word of the Lorde, a candle and lanterne which lightneth a darke place, and doth enlighten the simple, yet there is one thing more in it, which the Lord hath promised, that he will heare as many as shall call vppon him in trueth, be neere them, and graunt them his holy spirit.

Psal. 19. 119.
2. Pet. 1.
Iohn. 16.
Psal. 16.
Psal. 50.
Mat. 7. 18.

Toby. This then is the effect of thy conclusion, that proud men, and such as call not vpon the Lord as they ought, for their instruction in the knowledge of his holye will, haue no great good lyking to serue him accordingly. And because they haue no such loue and lyking: but contrariwise will liue as pleaseth them, God, in his iust iudgement giueth them ouer into a reprobate sence, and leaueth them as a spoyle vnto seducers, and false teachers. Wherefore,

The iugdment of God against the contempt and hating of his word.

they

they alwayes receyue and allowe rather falshood and errour, then the trueth of the Lord.

Theo. Indeede, because they had no loue nor liking of the trueth, but rather of leasinges, the Lord by his iust vengeaunce, hath giuen a mighty power of errour vnto such maisters as they haue a lyking of, and such as they are best worthy of. And therfore when Moses admonished the people of Israel, that they shoulde beware of false Prophetes, who might deceyue them, hee namely sayde, that the Lorde would tempt his people by false Prophetes, who shoulde make great shewes of trueth: and he would doe it to this end, to proue whether his people feared and loued him with al their hart, or not. Deut. 13.

Wherein he manifestly declareth, that they which had the true feare of God before them, and loued him indeede, would neuer receiue the false Prophetes, and cast off the law, & word of God, but alwayes continue in the doctrine, which the Lord God had reuealed vnto them from heauen. A preseruatiue against errors.

Toby. I thank thee, I now very wel

vnderstand this poynt, and the cause also, why the deuill euery manner of way, hath so great power ouer vs, as he hath. Moreouer, although we haue already spoken of many that are haunted with Deuilles, yet haue wee not all this while spoken anye whit of the Lunatique, deafe, dumb, and blynde Demoniacques.

Of Lunatique, deaf, dumb, and blind Demoniacques.

Mat. 12. 17.
Mark. 9.
Luk. 11.

Theo. It is no great matter: For we will treate of them, when thou shalt thinke it best.

The

The Tytle and effect of the fift Dialogue, of the world possessed with Deuils.

THis fifte Dialogue is called, the dialogue of Lunatique Deuilles: because the chiefe matter contained therein, treateth of a Lunatique Demoniacque, of whom the Euangelists make mention, and of such as may be compared to the same. And beecause there were many accidentes, which fell out vnto this Demoniacque, somewhat is also sayde, of deafe, dumbe, and blinde Demoniacques, and howe Iesus Christ healed them.

What grace God graunteth to men, by the preaching of the Gospell.

In what a dangerous estate they are, which are depriued of the Gospell.

Of the Prophecies, of the hardening and blynding of their hearts, which contemne the word of God.

What power the Deuill hath ouer younge children, and what be the causes therof, and of Originall sinne.

What occasions the Deuil taketh at the infir-

nities of men, thereby to hurt them.

Of those meanes, by which wee giue the Deuill libertie to haue accesse vnto vs.

Howe the Aungelles were conuerted into Deuils.

Of Lunatique fooles.

Of the wicked Spirite which tormented Saule.

Of the vengeaunce of God, vpon the mightie men of the world.

Of such as follow Saules ill conditions, and which sinne against their owne consciences.

Of such as the Deuill casteth into the fier, and into the water.

Of the woman possessed of a Spirite, which stale money, by supping vp of it.

Of the reigne of God Mammon heere in this world.

¶ The fift Dialogue of the Demoniacke world, intituled *Lunatike Diuels.*

Theophraſt. Toby. Ierome. Euſtace.

Theophraſte.

THere is no man liuing, but that would be greatly afeard, when as hee conſidereth of the eſtate wherein theſe poore any miſerable demoniackes ſtoode, who were poſſeſſed with a Legion of Diuels. But if they were very miſerable, no doubt of it, the eſtate of a lunatike, deafe, dumb, & blind altogether, ſeemeth vnto me to bee moſt vngracious.

Tob. I warrant thee, the leaſt of all theſe miſchiefes is great enough to make the eſtate of a poore man miſerable. For, although we bee neuer wholy blind, deafe, nor dumb, yet ſee how we take on, when as

our sight alone, beginneth to faile vs, and that wee must bee faine to vse spectacles: Or, if wee heare not so well as wee were wonted to do: or that we stammer, or haue any other impediment in our tongue, and speake not so plainely as wee would. And if we be thus at this point, wee may easily iudge, what a miserie it is to bee altogether blinde, deafe, and dumbe. But, if we haue al these at once, besides a number of other strange diseases, ioyned together with thē, then is there a notable sort of misfortunes piled vp in vs all at once.

Theo. That is out of al doubt, and by how much both the sight, the hearing, & the speech are the excellent gifts of God, by so much are those men most miserable, who are depriued of them.

Tob. For mine owne part, I verily suppose that there is no man liuing but had rather die tenne times, then he would be only blinde, deafe, and dumbe, although hee were no demoniacke.

Theo. Surely, hee that should be in that estate, should be more miserable, as a man would say, then the very brute beast. Now imagine that this might be, when as the di-

uell should be amiddest all his mischieuous turnes, wherevnto he is the cause & instrumẽt. And if wee must iudge these Demoniackes to be miserable, what shall we say by them, who haue all these inconueniences in their soules?

To. If we could as wel discerne these mischiefes in our soules, as we cã whẽ we haue thẽ in our bodies, I doe not doubt but ỹ wee would be in greater feare of thẽ, then we are.

Theo. And yet for all this, they whome Satan the god of this worlde, haue blindfolded their eies, to the end they should not see the light of the gospell, and whose eares he hath stopped, that they should not heare the worde of God, and whose tongues he hath tyed, ỹ they should not call vpon, and praise the Lorde, and such as whose hearts he possesseth and hardeneth, to the end they should not beleeue the gospel, are without al doubt a great deale more miserable and accursed, then these dumb, deafe, and blinde demoniackes, whereof wee speake. 2. Cor. 4.

To. And yet a man shall finde a great number of these demoniackes in the worlde.

Theo. Tis ỹ mã, there is almost nothing els in it. For we our selues, haue sometimes been all in this estate. And that which is more

more, al men are such by their owne nature, vntill such time as Iesus Christ commeth vnto them, to driue out the diuel, who maketh them so deafe, dumbe, and blinde. And therefore, so often as we see any man conuerted to the Gospell, wee must thinke it to bee such a worke, euen a most excellente worke of god: neither ought we lesse maruel at the matter, then if wee sawe him healing the deafe, dumbe, & blynde demoniacks before our eyes. And by this we may iudge, what grace God sheweth to those kindes of people, out of whō Iesus Christe driueth the Diuell, by the preaching of the gospel, that they might see the light of God, whiche without al cōparison, is a great deale more to bee desired, then the light of the Sunne, and make them heare the voyce of their shepheard Iesus Christe, and open their mouthes to preach & declare his prayse and glory. For there is no harmonie of the mouth, nor yet of musicall instrument, so pleasant to ỹ bodily eare, as ỹ voyce of god is pleasant to the eares of the soules, of the children of God. And as this greatly delighteth them to heare this so sweete and pleasant a voyce, euen so likewise is it a great

Deafe, dumbe, & blinde Demoniacks, healed by the gospell.

The grace, whiche God sheweth to men, by the preaching of the gospel.

great a delight to thē, to haue their mouths open, to magnifie and sanctifie the name of God, and to call vpon him incessantly. And contrariwise, we may iudge in what a cursed estate they are, who bee depriued of this benefite of the Lord. For, it is euen as muche as if wee sawe the Diuell visibly raigne amongst the deafe, dumbe, & blinde, neuer ceasing tormenting of them, both in soule and body, more cruelly, then the moste tormentrous hangman in the world is able to deuise to torment the most wicked man that might possibly be committed into his handes.

What a cursed estate they are in, which are depriued of the gospel.

Tob. Assuredly, I doe tremble when I thinke of that whiche thou speakest, and when I heare thee speake.

Theo. What wouldest thou then say, if thou shouldest see with thine owne eyes, the thing as it is in deede? For, if the Infidels, and enemies of God could perceiue and beleeue, that they were in this estate, no doubt of it, they would bee more afeard of it then they are.

Tob. For mine owne part, I verily thinke, that they would fully and wholy bee contented to die, so that they might but only

vnderstand and lay hold of it

Theo. Why then, if the estate of all such as remaine in the darknesse of error and ignorance, be so accursed, horrible, and fearful, yet for all this, there are none of all those which are in such estate, who are more accursed, then those whome God reiecteth, by reason they haue cõtẽned his holy word, and to whom he sendeth his prophetes and seruants, to doe that duetie which the Lorde committed to Isaiah, when as he said vnto him, Goe thy way, and tell this people, that in hearing they shall not vnderstand, and in seeing, they shall not perceiue. Blockishe the hearte of this people, stoppe their eares, and close vp their eyes, to the ende, they may not see with their eyes, nor heare with their eares, nor yet vnderstande with their heartes, that they may not bee conuerted, and so bee healed.

Isaiah. 6. A prophesie of the hardening of their heartes, which contemne the gospel.

Toby. Surely, surely, this is a fearefull prophesie.

Theo. By this we may euidently see, that euen as God by his iust iudgement abandoneth the Demoniackes vnto the Diuel,

well, ouer whom he gaue them power, euē so he abandoneth him, and dischargeth his handes of all such as contemne his giftes & graces, to the end the diuell might close vp their eyes and eares, and so harden their heartes as he did Pharaos, that they might perish accursedly, as they deserued and wished. For, seeing they toke pleasure to blind themselues, because they would not see the light of the worde of God, and stopped their eares, that they might not heare his voice, and hardened their heartes, that they might not beleeue the gospel, they well deserued, that God should forsake them. Exod. 4. 7. 8. 9. 10.

Toby. Verily, these men might well bee placed, amongest the blinde, deafe, and dumbe Demoniackes, saue that I thinke they are not dumbe to blaspheme the name of God.

Theo. If euer there were blinde, deafe, and dumb Demoniacks in the world, these are they. And the greatest number of those, are they who so greatly glory of the knowledge of the gospel, & to be the people of God.

Any

And therefore this prophesie of Isayah, is alleadged and rehearsed fiue times at the least in the newe testament, as well by the foure Euangelists, as also by Saint Paule. For, euen as the preaching of Isaiah did blind and harden the heartes of those hypocrites, and rebels that were amongest the Iewes, not through the Prophetes fault, but through their owne: euen so was the preaching of Jesus Christe, and of his Apostles, amongest them who in their dayes were like vnto these, against whom Isaiah prophesied. And we see that this prophesie is dayly accomplished, not onely in Christian Papistes, but also in suche as greatly boast of the reformation of the Gospel: and more in them, then in any other besides, because they most villanously abuse the graces which God hath bestowed vpon them. And therefore, because their vnthankefulnesse is merueilous great, it is good reason their punishment should bee the greater. Wherefore, it is not without iuste cause that this prophesie is so often repeated in the newe Testament, more then any other that is in all the Bookes of the Prophetes.

Mat. 13.
Mark. 4.
Luke. 8.
Iohn. 12.
Actes. 28.
Rom. 11.

Tob. I beseech the Lord keepe vs by his grace

grace, ỳ we fal not into any such inconueni-
ences, to the end we become not such despe-
rate Demoniakes. But what saiest thou
now of Lunatike Diuels? For thou hast not as yet, set downe thine opinion of thē.

Lunatick Demoniackes.

The. Although Saint Matthew cal-
leth this Demoniacke, only Lunatike, yet
Saint Mark sayth, that he was deafe also,
and Saint Luke, that he was dumbe, and
they all agree together, that he was euen so
from his infancie.

Mat. 17.
Mark. 9.
Luke. 9.

Tob. This is very strange, that the
Diuel should haue such power ouer young
children.

The power which the Diuell hath ouer young children, & what the causes thereof, are.

The. This is an example admonitato-
rie to vs of many things, if we can wel con-
sider of them.

Tob. I pray thee tell me what things
they are.

Theo. First of all, wee are hereby to
iudge of the state & condition of our nature,
and how corrupt and accursed it is, by rea-
son of sinne, seeing, that euen from our in-
fancie, the Diuel hath such power ouer vs.
For, if young children were without sin, the
Diuel should haue no power ouer them, no
more then death which the diuel hath begot

Originall sinne. Rom. 5.

through sinne. And therefore, Saint Paule proueth, that because children dye, that they are subiect to originall sinne, and that they haue alreadie deserued punishmente for the same in this their infancie. And so, some of the auncient doctors of the Churche, take this example of the Lunatike infant, to proue the same, against all suche as denie originall sinne, affirming, that young children are innocent, and without sinne.

Read against Iul.

Tob. Surely, the reason of these ancient doctors is built vpon a sound foundation.

Theo. If children then of this age deserue now such iudgement at the handes of God, if God will iudge them in rigour, wee may soone haue an estimate, what vengeance we dayly deserue at the hands of God, considering, that wee haue not this naturall corruption onely in vs, which we call Originall sinne, and is in young children, but that whiche is more, wee continually carry about with vs the cursed and damnable fruites, by which, we incessantly prouoke the heauie wrath and displeasure of God against vs.

Tob. This example ought to teach vs,

to humble our selues vnto the Lorde our God, and incessantly pray vnto him. That hee woulde not leade vs into temptation, but deliuer vs from euill. And therefore we ought to bee very watchfull, and stande vpon our guard, to the end he ouertake vs not vpon the sodaine. For, if this be so cruel an enemie vnto young children, be sure, hee will vse no great curtesie vnto vs. And if GOD giueth him suche libertie to hurt young children, out of doubte, hee wyll neuer spare vs, seeing that we haue a great deale more deserued his furie and indignation, then young children?

Mat. 6.
Luke. 11.

Theo. Euerye man may vnderstande this, if hee will. But yet consider somwhat more in another point, of the malice of Satan. It appeareth by the wordes of Saint Luke, speaking of this miserable Lunatike, that the Diuel, tormented him not continually, but that hee gaue him some respyte, although but a little. For, hee setteth it downe in these plaine termes, that this Diuell, would hardly depart from this wretched childe. Whereupon, it must followe, that hee departed sometimes from him.

Luke. 9.
Of the disease which this lunatike demoniacks had.

Tob. Is this the cause, why the Euangelists called him Lunatike.

The falling sickenes.

Theo. I doe not thinke, that hee was called Lunatike, because he had the falling sicknesse, which commeth by fittes, as the Moone increaseth and decreaseth. For because that this disease commeth of the infirmitie of the brayne, it therfore followeth the course of the moone. And again, because the brayne is very colde and moyst, it agreeth mightily with the nature of ỹ Moone, which God hath created to be of such a nature, as that it might preserue colde and moyst things, as hee hath created the Sun to bee of a hoate and drye nature, that it might preserue the rest of the same condition, to the ende, that all the creatures of God, might be kept in order, which God in his Almightie prouidence hath disposed.

The hie euill.

Tob. Is this the cause, why wee also commonly call this disease, the hie euil, and that we terme them which are subiect therto, to fall into the hie euill.

Theo. That may bee one cause therof. For it cannot take a man hier, then by the head, or brain, when it taketh him in the

head and braine, as that he falleth to the grounde, as a Butcher knocketh an oxe in the head. It is also said of this Lunaticke infant, that the Diuell cast him, and made him sometimes fall into the fire, and sometimes into the water, in such sort, as that it was maruaile that hee had not beene kild a thousand times. It is likewise written, that he fomed at the mouth, and tare himself horribly.

Tob. All these accidents, do greatly folow the falling sickenes. But it is namely set downe, that the diuel did all these things and not the disease.

Theo. The one of them is no let to the other. For although the Diuell is the Gouernour and ruler of this doing, yet hee taketh it from the infirmitie and disease, whervnto he knoweth this infant to be subiecte, and occasioneth him to doe that euill to him selfe which he doth, and so serueth his turne therewith, for the exercising of his crueltie and malice towards him. And therefore, hee watched and pyed out the tymes and seasons, when this disease came agayne to this childe, and hee himselfe also hastened and furthered it as much as was possible. And

The Diuell taketh occasion to cause men hurt themselues, euen by their own infirmities.

therefore the Diuell surpressed this childe, when hee knew that hee should fall into the disease, to make him fall either into the fire or into the water, and so by that meane destroy him if hee could. And therefore S. Luke saith, that the Diuell, with much a doe, departed from this childe. Luke. 9.

Tob. I haue already considered of two things which thou hast spoken. The First, is of that which hath heretofore been handled, as concerning the desire which the Diuell hath to hurt the creatures of God, but especially men, as for example wee haue seene in the Legion of Diuels, who entred into the Gergesites swine, after they had beene driuen out of the Demoniacks.

The. What is that other point, which thou wouldest speake of?

Tob. It is euen this, That I see the horrible iudgement of God, and his great mercy together, in one and the selfe same person. For, although God had left this poore and miserable childe vnto the diuell, yet hee so bridled vp the diuel, as that he could not hurte the childe as hee would: but in good sorte, in despite of all that the Diuell could doe. And God restored this childe, that Iesus might heale him, as

such time as hee had appointed, to the end that his sonne Iesus Christe might be glorified by hym, and that the worlde might know what power hee had, ouer the most wicked and terrible diuels.

Theo. Nowe in very deede, this was very well considered, and spoken of thee, but yet there is som thing more to be noted, ouer & besides all this, and ỳ is this, that seeing the diuel taketh occasion to rush in vpon men, through their infirmities, and corporal diseases, and so cruelly deale with them, we may very well consider, what occasion hee might take, by the infirmities, diseases, and greeuous sinnes whiche are in our soules, for the destroyng of vs eternally. And therefore we had need, very carefully looke to our selues, how by such meanes, we inuite and bid him come to vs.

The meane by which we suffer the diuel to haue accesse vnto vs.

Tob. Surely, me thinketh ỳ we haue a very manifest example of that which thou speakest, in Iudas. Because, ỳ diuel, seeing him inclined to couetousnes, tooke occasion to enter into him, ỳ redie & open way. For, as I take it, some of the Euangelistes say, that Satan entred into him.

The example of Iudas.

Theo. In deede, Saint Luke and

Luke. 22.

Iohn.13. H. Iohn haue so set it down. And although the Diuell entered not into him to torment his body, as his custome is, to torment Demoniackes, yet he so tormented his soule, as that he droue him to that issue that he made him hang himselfe. And because hee was so disloyall a Traitour, where he shold haue been an angel of God, vnto the which estate Iesus Christ had called him, our Sauiour of very right and iustly, did not onely cal him Demoniack, but euen plaine diuel. For, seeing the true ministers of the Lorde be called in ỹ holy scriptures, the angels of god, thẽ may they iustly be holdẽ for diuels, which abuse their office, and band thẽselues against God, where they shoulde thereby honour him. For, herein they do the office of Diuels, because they abuse their office, and the excellent giftes which God hath bestowed vpon them.

Iudas a very diuell.

Mat.27.

Acts.1.

Iohn.6.

Mala.1.

Apoc.2.3.

The conuersion of Angels into diuels.

To. Me thinketh, that this exãple shold terrifie all couetousmen, but especially, all the wicked ministers of the Churche who make theyr ministerie serue their couetousnes. For, the diuel hath a iolly entrance into them.

Couetousnes.

Theo. Forsooth, it is very true. But chiefly

chiefly into those, which sell and betray Iesus Christe and his Church, through their couetousnesse.

Wee might say as much of other vices, notwithstanding that this vice of couetousnesse, is one of the chiefest, by which the Deuil hath Lordship ouer vs, & maketh vs his slaues.

To. I pray thee, shew me some other examples of Lunatique Deuilles, tending to this purpose, and of the occasions, ỳ the Deuill taketh by our infirmyties & sinnes to hurt vs withall.

Theo. Contented, It is written in the Booke called Ecclesiastes: That the talk of a man whiche feareth GOD, is alwayes wise: But a foole chaungeth as the Moone. Eccle. 27.

To. Why, then I perceyue, we may very wel place fooles, amongst Lunatique men. And so by that reason, the number of Lunatiques shoulde bee great, seeing that there is a greate and infinite number of fooles. Lunatique fools

Theo. Howbeit, if they be both Lunatique and demoniacques: yea, deafe, dumbe, and blinde, they are the more daungerous

fooles. And yet we see almost nothing els before our eyes. For wee shall see some of them, at one time or an other, seeme to haue a good lyking of God, his worde, and of vertue, and honesty. They haue their momentes, and fittes, wherein they deale wonderfully, so that a man would thinke them to be become the honestest men in the world. And in the turning of an hand, they are so suddainlye chaunged from better to worse, as that thou wouldest saye, that the Deuill was entred into their bodyes, and so became Demoniacques.

Saule is left to the wicked spirit 1 Sam. 16.

These men are such Demoniacques, as king Saule was. For, it is written of him, that after Samuel had annoynted Dauid, to be king ouer the people of God, in Saules steede, the good spirit of the Lorde departed from Saule, and the euill spirite of the Lord tormented him. And shortly after, Saules seruants, called this Spirit, the euil spirit of the Lord.

Toby. I take it, that the holy Scripture, so saith, vnderstanding therby, that the lord sent this wicked spirit, in his iust iudgment to punish him by him, as he had of lōg deserued.

Theo.

Theo. There is no doubt of it. Whereupon thou art to note first of all, that the Hebrew word, which the holy scripture vseth in this place, may be diuersly interpreted. For, it may also be interpreted, that this wicked spirite, terrified, or choked, or puffed vp, or els astonished Saul, and made him become blockish.

To. But, before we talke any further of this wicked spirite, which came vppon Saul, after that the good spirit of the Lord was departed from him. It hath heretofore beene declared, that Saule was a great hypocrite, and a most glorious man, and an enuious Rebel to God, and had so prouoked God vnto anger, as that he caused Samuel to tell him, that he should be bereaued of the kingdome, which he had giuen him, as in deede it was. And the cause why GOD gaue him ouer vnto the wicked spirite, came by reason therof.

How the Deuill hath daily great aduantage ouer vs.

1. Sam. 15. 17
1. Sam. 31.
2. Sam. 11.

Now, Saule was not so wicked and cursed, before such time as the wicked spyrite had taken possession in him, neyther was he any right Demoniacque, without he kept it more close before, then afterward he did.

And

And therefore, how are wee to vnderstand this, that the good spirite of the Lorde departed from Saule, and that the wicked spirit came vpon him, in the steede of the good?

Theo. The example of Judas, of whome wee haue so often spoke, may serue vs to great purpose, for the resoluing of vs in this question.

For, when Jesus Christe sayd, that Judas was a Deuill, there is no doubt, but that the Deuill reigned in the heart of Judas before. But because that Judas continually more and more abused the giftes and graces of God, and grew worse & worse, wher he should haue wared better & better, hee made the waye more open and plaine, for the Deuill to enter into him.

Iohn. 6.

Wherefore S. John setteth it down, that the Deuill put it in Judas heart, to betray Jesus Christe: and afterward hee saieth, as S. Luke sayde, that Satan entred into him.

Iohn. 13.
Luke, 22.

It was not meant by the Euangelistes, but that the Deuill was in him before, and namely, when hee beganne to murmure against the woman, who had spent her pre-

cious

tious oyntment vpon Iesus Christ. But their meaning is, that we should vnderstād, that the Deuill at that time, had taken larger possession in the heart of Iudas, and had greater power ouer him, insomuch that he was maister of all, as experience afterwarde manifestly declared. Math. 26. Mark. 14. Iohn. 12.

Toby. Thy meaning then is, that it fared euen so with Saule.

Theo. True in deede, for the thing is most apparaunt.

For, euen as Iudas did a great deale worse, after such time as S. Luke and S. Iohn spake, that the Diuell was entred into his hart, so that Iudas was thē come euē vnto the fulnesse of all iniquitie & wickednesse: Euen so fell it also out with Saule, after that the good spirite of the Lorde was gone from him, and he left vnto the wicked spirit. For, before that, the good spirit of the Lorde, caused him to doe manye good things, although Saule had not a true and sound heart. Howbeit, although he did himselfe no good, yet did he good to others, considering the estate wherein he was. But, after that the good spirit of the Lord, was wholy gyuen him ouer to Satan, a manne

might

might haue seene him grow worse, daylye and hourely, so that hee neuer rested, vntill such time as he had filled the measure of al wickednesse, and for a man of his degree & qualitie, made euen as shamefull an end, as Iudas did. For, after that Saule had committed the very worst deedes that he could possibly deuise, against God, and against his seruant Dauid, the Deuil at last eggred him so far forth, as that hee destroyed him selfe with his owne handes.

Toby. This is a fearefull example of Gods heauy vengeance, especially vpon so noble a personage. For, if God spare not kings and princes, we are not to look that he will spare any others whatsoeuer.

1. Sam. 31.

God plagueth the most mighty kinges for their transgressions.

Theo. It is so farre off, that hee spareth great kinges, and mighty potentates, because they are of great magnificence, as he punisheth them with more grieuous, notable and fearefull tortures, then any of all the rest of his people. For, by how much he more he hath made them great and excellent, by so much the more are they vnthankefull vnto his maiestie, when as they abuse his graces. And againe, there are no enemies of God, which more dishonor

him,

him, & do greater hurt vnto al mẽ, by their euill examples, and lesse punished by men, then they which are in the greatest authoritie. And therfore it cannot be chosen, but that God him selfe must arise to execute iustice vpon them, seeing that none els wil, or can doe it: And hee must needes cause them make a publick amends, for all the horrible and grieuous offences, which they haue heretofore committed, and stil dayly doe.

Toby. To saye truely, hee handleth thẽ very roughly, when he once beginneth to lay his hand on them.

Theo. But amongst all the rest, whō the example of Saul ought most to terrifie, are all glorious, proude, enuious, and hypocritical men, and all tyrants, but especially, those kindes of men, whoe fight against their owne consciences, and persecute such as they know to be most innocent. For, Saule, was subiect to all these vices. But, he most manifestly shewed, what great power the Deuil had ouer him, when as he so openly fought against his own conscience, which oftentimes enforced him to accuse & condemne his own self, for the iniuries and wronges which he had done vnto Dauid.

The Imitators of Saule.

What a grieuous thing it is for a man to sinne against his own conscience.

For,

For, how often was he enforced to say, that he was a vile and wicked man, and had done great iniurie to Dauid, and that Dauid was innocent, and a far honester man then him selfe? And who enforced him this to doe, but the very power of the trueth, and his owne conscience, which draue him to it, as if he had beene racked to doe it? he right well knew, that he did wickedly, and that he manifestly fought against God, and yet for all this, he no whit amended him selfe: but still became more trayterous, fierce & cruel, without any regarde, either to GOD, iustice or equitie, then any brute and furious beast.

1.Sam.24.26.

But when he made such a iolly confession of his sinnes, a man would haue thought, that he had beene very penitent, and altogether conuerted. A man would haue thought that he had beene come againe to his right wittes, and that he had beene verye well disposed to haue don much better, then before time hee had. But hee was immediately after quite and clean altered, and did worse, then before he had done. Insomuch that at the very same instant, wherein hee vsed these speeches, declaring the innocencye of

Dauid,

Dauid, he tooke his Iaueling, & thought if he had coulde, to haue run Dauid through with it, with his owne handes, and afterwards caused him to be sought for al ouer, to haue put him to death. 1. Sam. 18. 24. 26.

Tob. Surely, herein he right wel shewed, that he was a very Demoniacke, and most Lunaticke.

Theo. We see a great number of such, for there are an exceeding mighty number of those, who, after they haue long time fought against their owne consciences, haue some remorse thereof. But forsomuche as GOD forsaketh them, because they haue forsaken him, the Deuill their master, who hath so great power and dominiõ ouer them, hath no more stay of them, then of senselesse and mad men. And therfore they alter their mynds euery houre. And if it so fall out, as that they sometimes light on the right side, they by & by tumble ouer againe vnto ẏ other side, so ẏ, the moone changeth not so oftẽ as they do. But this is the nature of al such as are subiect to the diuel. For, after any furious & mad spirit hath once got possession of them, they are neuer long in one mind. Tob. Thou hast already spo-

ken of many greate vices which greately haunt vs, that make vs subiect vnto him.

Who they are, whom the diuel ouerthroweth, and maketh them fall into the fire.

The. It is said, that the diuel many times cast the Lunaticke one while into the fire, & another while into the water. Now, whē y diuel eggeth vs forward, so that he causeth vs to fall into the sinne of couetousnesse, he casteth vs into a farre more dangerous fire, then if he did cast vs into a materiall fire. For, couetousnes, is such a fire, as is impossible to be quenched, by reason of that which is cast into it, but burneth still more & more. Wherefore the couetous men burne continually in this fire, and consume therin much of that that is cast in, with them.

The fire of Couetousnes.

Tob. If they were cast in into a materiall fire, they shoulde bee discharged for being burnt any more. Howbeit, these men, of whom thou speakest, are in a farre worse estate, then if they were burnt but in a final fire.

The fire of whoredome and Lecherie.

Theo. Wee might likewise saye as much of Whoremongers. For Lechery is a fire also, and as hard to be quenched, as y fire of couetousnesse. And how many do we daylie see cast into this infernall fire by the diuel, who are there cruelly roasted both

body

body & soule. But there are a marueilous great number, especially, of these Lunaticke Demoniackes, whom the diuell very often casteth into this fire of whoredome and lechery, amongest the suppostes of the popish Church, who had rather burne in it, contrary to the counsell of Saint Paule, and the expresse commaundement of God, then marry, and finde water in holy marriage to remedy it, wherby they might quench this fire, and so be ridde of it. But they had rather haue the diuel keep them there, then they woulde serue God in that estate which he hath ordeyned frō the beginning.

The contempt of marriage punished. 1. Cor. 7

Gen. 1. 2. Math. 19.

Tob. But, what are they, whom ỳ diuel maketh thus fall into the water?

Theo. Why man, there are an exceeding number of them. We may place in this ranke, all voluptuous and lycentious persons, who suffer thēselues to ouerflow as it were water, in their pleasures & delightes. And therfore they make this entree for the Diuell to enter into thē, to the end he might plunge and drown them ouer head and eares, so that they shoulde neuer be able to come out agayne. To be short, if wee woulde discourse of this matter

Who they are whom the diuell causeth to fall into the water.

more at large, we should find, that the most parte of vs, are thus dayly dealt withall by the Diuell, who handeleth vs not onely as hee handled the miserable Lunaticke, but a great deale more cruelly. For there is no comparison betweene the harmes whiche the Diuell is able to doe to the bodies, and those whom he incessantly hurteth in their soules.

Tob. Seing we haue talked so long, of so many sortes of Demoniackes, I wold gladly now know of Ierome, what he were able to say to this matter, considering hee hath so long heard vs, & neuer spake worde which I marueil of. And me thinketh also ỹ he is about to leaue his silence, and to say somewhat.

A storie of a woman Demoniacke that was neuer satisfied with money.

Ier. Surely, thou and Theo. haue said so much, as that you haue lefte me no great matter to talke of. But I will tell you a Tale which once I hard done by a woman Demoniacke, who differeth farre frō those sortes of Demoniackes, of whom thou hast before spoken.

Tob. Thou wouldest fayne tel vs here some fable and old wiues tale, to make vs forget all the doctrine whereout we might

gather

gather some good matter, of the talk which we heretofore haue had.

Ier. I wil tel thee, they that told me this hystorie, tolde it not vnto me for a fable, but for a true hystorie. And for myne own part, I vertily beleeue, that they counterfayted not the matter. And put the case it were a counterfayte thing, yet shal it turne to good purpose, as cõcerning those matters, whereof you haue talked.

Tob. Thou shouldest haue gone on with thine history, whiles we haue entertained thee with these great promises. And therfore let vs now heare it.

Ier. First of al, it was told me that this history happened in Almayne, and that this Demoniacke was so lycorous of money, as neuer Jacke Dawe had greater delight in it. For she woulde no sooner come neere any man, but that her hand was sodainly vpon his purse or money bagge if he had any, that she could find. And if she had once fingred it, she woulde haue so lustely bestirred her, and so suddaynely haue put the Gold or siluer which she had fingered vnto her mouth, as that a man coulde not haue beene so warp of her, but that shee woulde

haue moze ſuddainelye haue ſticked it in.

Tob. I promiſe thee, this was a maruellous ſtraunge Diuell. Why, thoſe whō we commonly call Saraſins, or Egyptians, or els Bohemians, are nothing ſkilfull in reſpecte of this Diuell, no nor yet the Jacke Dawes, who are the notableſt theeues for money that may bee, and will ſometimes as quickely diſpatche it. But what became of this Demoniacke in the ende?

Iero. I vnderſtoode by them who tolde me the tale, that Luther was aſked his opinion of her. For hee was then aliue, when as this matter fell ſo out. And the place wherein this thing happened, is not farre frō ỹ place where Luther dwelt: but I doe not well remember the name which was told me.

Tob. It is no matter for the name of the place. But tel vs if thou canſt, what Luthers aunſweare was, as touching this demoniacke, to thoſe which aſked his counſell herein.

Ier. I vnderſtood, that he told them, that it was an aduertiſement of God to the Almaines,

Almaynes, and to all the worlde beſides, that the diuell Mammon was vnchayned & let loose, and raigned in the worlde, and was now more vnſatiable then euer he had byn before, and therefore leaft neither purſe nor bagge vnryfled. And that although he had drawen dry all purſes and bagges, and licked vp all the gold and ſiluer within them, yet coulde hee not be throughly full: For it is an vnſatiable gulfe whiche neuer cryeth hoe.

God Mammō raigning in the worlde.

Tob. What meaneſt thou by this diuell Mammon?

Ier. That couetouſnes, wherof the diuel himſelfe is both God and father.

Tob. Indeed, me thinketh that Luther hitte it rightlye. And if ſo bee there hab been no ſuch thing, but a fayned matter, for ſporte, yet it carrieth a good ſence with it, for we daylye ſee before our eyes, the practiſe whereof Luther ſpake, both in al countries, and alſo in all eſtates, and therefore the Almaynes are not to bee onelye charged therwith. For, we are able to ſay without counterfetting, that there is a diuelliſh couetouſnes al the worlde throughout. And if a man ſhould conſider well of the matter,

we should see couetousnesse, to be a verye right thee Diuel, and maketh men become hee Diuels, & maketh such a nũber of Demoniacks as the woman was, of whõ thou erst spakest, and begetteth suche a number of great & litle Diuels, to play this pageãt, as that the whole worlde is nothing els but a Diuelrie, altogether diuelished.

Ierome. This was that the diuel which chiefly made Iudas such a Diuel, as thou hast saide he was, and so, neuer sithence that euer she ceassed hatching and bringing forth of such like as her self, who are the greatest hinderers of the course of the gospel, which any way might come vnto it.

Tob. We are then in a iolly countrey, when as we be in suche an hel, and haue to doe with so many sortes of Demoniackes and Diuels.

Ier. The danger is not so great to haue to doe with them, as it is to be out of the number.

Tob. I right wel know thy meaning, And therefore the hardest matter for vs resteth herein, to find y meanes how to auoyd all these inconueniences, to wit, howe wee may first keepe our selues, from falling in-

to

to theſe miſchiefes. The ſecond is, as touching the meane, whereby we may eſchewe the hurt which theſe diuels and Demoniackes might doe vs.

Ier. That, which thou haſt ſpoken of, is the very beſt and chiefeſt: For, to what purpoſe were it for a man to vnderſtand the diſeaſe, without a man did thinke to get neceſſary remedyes for the healing thereof, and it were to ſmal purpoſe to thinke of them without a man were ſure to find them.

Tob. In very deede it would ſerue to none other end, but the more to torment the party grieued, and make him become more deſperate.

Ier. And therefore the verye beſt way will be, that at our firſt meeting together, we trauel and goe about this matter.

The Title and effect of the

sixt Dialogue, of the Demoniacke world.

THis sixt Dialogue is intituled, The coniuration of Diuelles, becauſe in it, is ſet forth, whiche way to driue out Diuels whiche rule and torment the world. Wherupon, thoſe remedies are ſpoken of, which Saul ſought after, that hee might bee ridde of that wicked ſpirite whiche tormented him, and of the remedies which Infidels, and wicked men hunt after, for ſuch diſeaſes as come vnto them, and how men haue recourſe vnto creatures, wheras in truth they ſhould run vnto God.

Of the cauſe of Saul his madnes, and of the right remedy that was vſed for the ſame.

Of the blockiſh and witching ſpirit which God ſendeth vnto vs in his iuſt iudgement.

For what cauſe, faſting and prayer are auayleable, for the driuing out of diuels.

How very neceſſary a thing the increaſe of faith is.

Of the true vſe of faſting, and of the abuſe therof.

thereof.

Of gluttonie & drunkennesse, cloked vnder the title of the libertie of the Gospell, and namely in the person of the Magistrates, and ministers of the church.

Of the Diuels force, whē he is to be put out of his lodging.

Of the victory which Iesus Christ hath against him.

Of the principall and most necessary knowledge that is wāting in man, & of his vnthankfulnesse, as well towardes God, as also vnto to those to whom of duety he is bound.

The

The sixte Dialogue of the Demoniacke worlde, intituled, The Coniuration of Diuels.

Ierome, Tobie, Eustace, Theophrast.

Ierome.

THou desiredst (Tobie) to vnderstand what remedies there were to keep vs, not onely from becomming to be Demoniacks, but also to be defended from taking anye hurt either by the diuels, or by the demoniacks whom the diuels possesse and rule.

Tob. Very true. And therefore I am here now ready to heare what fit remedies thou hast brought mee for the purpose: For I right well knowe, that all the Priestes, Friers, and Charmers Coniurations, and all the Coniurers that be in the worlde, will litle or nothing auayle, without there be some other helping hand then theirs.

Ier.

Ier. Why man, thou must not looke that the diuels and Demoniackes coniure one another.

Tob. Why speakest thou that?

Ier. Because, if there be any men in the whole world, ouer whom the diuels raigne and haue power, they are the people, of whom thou erst speakest. And therefore if there bee any who of right are to bee taken for Demoniackes, euen those kindes of men, of whom we heretofore spake, are to bee looked for amonges the men of that Courte. For they are suche demoniackes, as that they make all men els very demoniackes also, what with their false doctrine, traditions, and by meane of that wicked spyrite which guideth and gouerneth them. For, seeing they are the guyders and Gouernours of others, it cannot bee chosen, but that they whiche are guyded and gouerned by them, must needs bee led by that spirit, which guideth & gouerneth their leaders and Gouernours.

Tob. I doubt that Eustace, will not yeeld vnto that thy opinion.

Ier. I care not whether he will yeelde to it or not, yet I am sure it is true that I

haue

haue sayde.

Eust, If thou wilt needes haue it so, I shall but loose time to speake against thee. And therefore I shalbe contented to heare, what Coniurers they are that thou canst bring foorth for thy parte, and see what greater vertue they haue more, then those whom thou hast disciphered, and so greatly blamed.

Ier. Wee thinketh Tobie, that Theo. hath shewed vnto vs a most excellent remedie against this mischiefe, whiche is so greatly to be feared: so that in my opinion, if we take it, we shall neuer neede anie other.

Tob. I vnderstand right wel, ỹ he hath sent vs backe to Iesus Christ, to seeke this meane and remedy at his hand. And surely for myne owne parte I would neuer goe any further.

Theo. Saul very diligently sought after it, but because he went not to God, to whō he ought to haue gone, he neuer found that comfort and remedy against his disease, that he looked for.

1. Sam. 16. Tob. What remedy was that?

Theo. His seruants made him beleeue that

that it was best for him to haue some cunning Musition, which could play excellently vpon an harpe. And he thought this, to be very good counsel. Wherupō, he forthwith sent to haue such an one gotten him: and at last, Dauid was brought to him to play this parte, for hee had therein, moste excellent skill.

The counsell which Saules seruants gaue him.

Tob. What reason had they to doe thus?

Theo. There was great likelihoode, that the seruantes which gaue Saule this counsel, as the history witnesseth, were his Phisitions, who had met together to consult of his disease. For, when anye sickenesse, or other inconuenience falleth vpon the wicked, they neuer cōsider, that it is the hande and rodde of the Lorde that is layde vppon them, without they bee enforced thereto, with the greate blowes of a mawle, as was layde vppon Pharaoh and the Egyptians. And therefore, where they should looke vp vnto heauen, they still looke groueling downe to the earth, and runne rather vnto creatures, then vnto the Creator.

What remedies the wicked hunt after, whē they are diseased.

Exod. 12.

And agayne, they that are about them, t

like

like them, neuer giue them other direction. Wherefore, when Saul was not well at ease, hee must needes sende for remedy for his disease. And his moste excellent remedy had beene, to haue sent for some sound Prophete or Preacher, to haue told Saul of the grieuous and great sinnes which he had committed, whereby the wicked spyrit had so great power ouer him, to torm̃et him as he did: For, by these and suche lyke speeches, he must needes haue been brought to repentance, and so haue fled to the mercies of God, whereby he might haue obtained his fauour, and remission of his sinnes: for, if he had growne to an attonem̃et with God, through true and faithful repentance, he shoulde haue founde at Gods handes, that remedye that was moste necessary for him. For, that God, who had striken him in his iust iudgement, could, and also woulde, haue healed him in mercy. But because that Saul, had so lõg dallied wt God, & persevered so long in his wicked doing, cõtrary to his owu cõscience, as ẏ god would not once vouchsafe to giue him that grace to haue recourse vnto him, nor suffer him haue anim̃ in his Court, & about him, to giue him that counsel.

Tob.

Toby. I doe not thinke this counsell, to be the best counsel that might haue been giuen him: howbeit, this is the verye ordinary course, which we almost all take, to runne rather vnto Phisitions, and seeke remedie at the handes of Creatures, then vnto God, the most excellent Phisition of all.

Wee runne to creatures for aide, rather then vnto God.

Theo. I doe not thinke it amisse, to vse Phisitions, and all other meanes whatsoeuer that men are able to helpe withall, so that they be ordeyned of God.

But herein resteth the faulte, that wee forsake GOD, and runne vnto Creatures: But if wee runne vnto GOD, yet haue we more confidence in men, & in the creatures, and in the meanes and instrumentes, which he hath ordained, then in God ẏ framer and worker of all, without whome, all the instrumentes are able to doe nothing.

And therefore it is written of king Aza, that GOD tooke away his life from him, because that in his sickneſſe, he trusted more vnto his Phisitions, then hee did vnto GOD. Nowe, if God punyshed those, whoe vsed such remedies as hee had ordayned, when as they put their confidence

I. Chron. 16.

in that, which they should haue done in him, we ought not to meruayle, although hee seuerely dealeth with many, who are not contented to abuse the meanes which hee hath ordayned, but seek after other meanes, which he hath forbydden, & put therin their whole trust.

To. They which haue recourse to the Deuill, and vnto Charmers, and Sorcerers, who are his Ministers, directe themselues to other Phisitions and meanes then GOD hath ordayned.

Theo. Neyther doe these men escape the heauy hande of GOD, although hee be slow in comming, nor yet they which runne vnto Idolles, and to straunge Gods.

Musick, a remedy against madnesse.

Toby. But I pray thee tell me, whether Musicke hath any power against such kinde of madnesse as Saules was, or not? For, it is to be presumed, that they which gaue Saule counsell, to send for a cunning Musition, where of this opinion.

Theo. There are many Melancholike, and franticke people, whom Musicke serueth as a medicine, because it reioyseth and tempereth mens affections, and there-

by

by mayweth awaye their imaginations els whether, if it be vsed as it should be. But Saules madnesse proceeded not onelye of a sadde and melancholicke humour, eyther yet vppon anger and wrath. But the principall cause was super naturall: And therefore, although hee founde him selfe somewhat comforted and eased, when Dauid played vppon the Harpe, yet continued hee still in his madnesse, yea insomuch that he still enforced him selfe to thrust through Dauid, his Musition.

And therefore hee was to looke for remedie some where els. For, Saules madnesse proceeded from the curse of god, wherewith hee threatneth all such as will not obey his lawe, that hee will strike them with blindnesse, furye, and madnesse: in such a sorte, as that hee will make them senceles, that they shall be no more able to guyde and gouerne them selues, then those blind men, that grope by ẏ wals at noone dayes.

The cause of Sauls madnes. Deut. 28.

The spirite of fury and blockishnes.

Toby. Surely, this is an horrible and very fearefull threat.

Theo. All the rest of the Prophetes, which liued after Moses, threatned the like

curse and vengeance, namely to tyrannes, their Counsellors and Officers, when as they threatned them, that God would sende amongst them, a blockish, sleepy, & drunken spirite.

Isaiah. 19.
Oseah. 4. 5.
Iohn. 6. 12

To. I thinke, that foolish and wicked Counselles, which greatly hurt Princes, their courtes, and principalities, proceede from such a spirite.

Theo. That is questionlesse. For, seeing they make no account of the counsel of God, which he deliuereth vnto them by his worde, and seruauntes, they are worthy of such counsellors as are ledde with such a spirite: As the false Prophetes of Achab: who were, by iust iudgement of God, sent vnto him, to deceiue him, as he had well deserued. To. Thou wouldest thē thus conclude, that there is no sufficient Phisition, to deliuer or ridde men of such inconueniences, saue the most excellent Phisition of al.

1. Kings. 22.

Theo. Our sauiour Iesus Christ, yeelding a reason, why his Disciples were not able to heale the Lunaticque, tolde them, that that sort of Deuilles could not bee cast out, but by fasting and prayer.

Mat. 17.

Fasting & praier requisite for the casting out of Deuils.

To.

Toby. Why sayd he so?

Theo. He him self declared that sufficiently enough, when as he as wel rebuked his Disciples, as also the father of the Lunaticque, for their incredulitie, giuing them therby to vnderstand, that, ẏ was the cause, why his Disciples were not able to cast out ẏ Deuil, albeit they had vsed al the skil and cunning they had. Wherefore, seeing it was for want of fayth, it was requisite, that their faith should be encreased. And this could not be had, but by the grace of God. For, fayth is the gift of GOD: And therfore, as we cannot haue it without him, no more also can it bee encreased but by him alone. And therefore, Iesus Christ exhorted his Disciples, to pray that it might bee encreased in them. Wherfore, sith it is so, we must addresse vs vnto GOD, by hearty and faythfull prayer. And prayer can in no wise please him, without it come from the soule and heart.

Encrease of fayth necessary.

Ephe. 2. Iohn. 6.

And because that abstinence or fasting, greatlye auayleth the soule or minde, for so much as being lesse pressed by the body, it is better disposed towardes God: therfore the seruauntes of GOD, haue commonly

The right vse of fasting.

ioyned abstynence and fasting with their prayers, when as they would addresse themselues vnto his Maiestie, for any things of great importaunce, and be more feruent in prayer, according as the necessitie of the cause requyred. And therefore, Jesus Christe meaning to let his Disciples vnderstande, that they had great neede to pray vnto GOD, for the encrease of their faith, and that fasting, greatly auayled vnto praier, because it was of great effycacie: he ioyned fasting with prayer, when as he spake of fayth that was to be required, for the casting out of this kinde of wicked, and most cruell Deuils.

Toby. I doe not much meruaile, that there are this day so few Coniurers, which are able to cast out of the worlde those Deuilles, of whome wee haue heretofore so much spoken. For, there are but a few men, very earnest in prayer. And as for fastinge, the number is lesse, especially amongeste you, who so greatly glory of the Reformation of the Gospell: For, you are not contented your selues not to fast: but, which is worse, you scorne them that fast, and condemne them for superstitious people, and

The abuse of fasting condēned.

hypo-

hypocrites.

Theo. I know right well, that thou takest great pleasure to be merry with vs, or els thou speakest of our doctrine according as thou hast heard our aduersaryes talke, who can neuer speake well of it, and yet neuer eyther heard or yet vnderstood it: or, if euer they heard it and vnderstoode it, they speake ill of it against their own consciences. For, who euer heard vs more condemn fasting and abstynence, then true prayer, and all other good workes, which God alloweth and lyketh of.

Toby. Wherefore then fast you not in Lent, the foure Ember dayes, the Vigiles, and other fasting dayes, commanded by ỹ Church. Theo. If we condemne ỹ superstitious and importable abuses, which the Papistes vse in their fastes, wee doe not for all that condemne the true fastes, that are according to the worde of GOD, and according to the right rule of the auncient Fathers and true seruauntes of God: But contrariwise, weegreatly desire, to haue the right vse of those fastes, to bee brought into the Church. For, there is great differẽce betweene correcting the abuses, & the

What true fastes are.

abolyshing of good things which men haue abused. And as for the common fastes, there are no preachers which more commēd thē, nor who more grieuously reproue and condemne gluttony, drunkennesse, and al dissolutenesse, or loosenesse of life; as well for eating and drinking, as also for all other thinges, then the true Ministers of the Gospell, reproue and condemne them.

Toby. I doe verely thinke, that that which thou sayest is true, but I finde fewe which follow that doctrine. For, I see manye of your side, whoe are no better reformed, without, where peraduenture they might at the least haue fasted sometimes, so long as they held our lawe: who nowe, not onely neuer fast, but commonly surfet both in eating and drinking, as if they had receyued the Gospell for none other purpose, but to surfette at pleasure, and make a scorne at all abstynence and sobrietie.

Gluttonny and drunkennes, cloked vnder the title of the liberty of the Gospell.

Theo. I must needes confesse, that there are ouer many such. And I will confesse more vnto thee then that. For, if this mischiefe, whereof thou speakest, were but in some of the meaner sorte, it were

lesse

lesse to bee lamented. But the greatest mischiefe of all the rest is this, that there are a great number of ministers and magistrates, who are more licentiously giuen to this kinde of vice of trowling and bowling, then those men, whom they ought to correct for such offences. For these are the speciall men, whome a man shall ordinarily finde in the Tauernes and Tipling houses, as if their chiefest occupation were to trowle and bowle, & prouoke others to all loosenes.

Of the Gluttonie and Drunkennes of magistrates and ministers.

Tob. I haue heard it oftentimes spoken, ỳ there are many of the chiefest of your officers amongst you, who take great pleasure to giue the ministers, which will play the good fellowes alittle, they lading (as wee say). And these officers thinke, that they haue made a great conquest, when as they haue a minister drunke, as it too too often falleth out. And I doubt not, but that Ierome hath heard as great newes of this as I.

Theo. I knowe more of this, then I gladly would, & I cãnot heare it spoken of, but to their great shame which doe, and continue such villanies. But it is easily

to bee seene, what maner of men these ministers and officers are, who thus honestly behaue them selues, thou maist right well say, That Rowland and Oliuer are well met. For, because these officers, are men of wicked life and conuersation, and feare that the Ministers woulde reprone them of their sinnes: They are the gladdest men in the worlde, when they can get in their Ministers to bolle with them, to the end thereby to bryde them, that they shoulde not bee ouer greeuous in accusing and reprehending of them. For, when these Ministers or rather minstrels, haue well wet their whystle, they, ouer whom they are Pastors, doe assure themselues then, that they wyll not be too eager vpon them. And againe, these cup whisteling minstrels, haue no regard, to much crying out, because they fear that some man woulde accuse them, if they should displease those who were witnesses of their trolling and bolling, & the rest of their vices whereunto they are subiect.

Tob. If the case thus standeth, I dare assure thee, that you haue very venerable Apostles, to cast out all the Diuels by fasting and prayer, which at this present so greatly.

greatly trouble the woꝛlde. And if there were no Diuels at all in the whole woꝛlde, these good fellowes, in steede of casting of them out, woulde bring them in. Wherfoꝛe, I doe not much maruel, although the Diuels haue so great power of these dꝛunkards and gluttons of all soꝛtes and estates, and namely, ouer those ministers & magistrates who ryse early in the moꝛning, not to go to a Sermon, but to the Tauerne and there dꝛink a dutant, what saiest thou to it Theophraste?

Theo. This I say vnto it, that ẏ land, and common weale is accursed, which hath glutonous & dꝛunkē magistrates & pastoꝛs, & rise vp in the moꝛning to folow dꝛunkennesse vntyll they are hoat with wine. And therefoꝛe, seeing that all vices reigne in the woꝛld, & moꝛe amongst them, which should coꝛrect and punish thē, then amongst any of the rest, it is no maruell, though there be so many diuels & Demoniacks euery where, as are. But such as feare ẏ Loꝛd, haue a very good recourse. In very deed, it will bee a hard matter to make those diuels departe frō thē, but yet they shal, wil they, nil they, be displaced, because Christ laieth his hand on them, as

Eccle. 10. Isaiah. 5.

What deuises and meanes the Diuel hath whē he is to be displaced.

as hee did vpon the miserable Lunatike.
Mat.17. Mark.6. Luke.9. For, when Jesus Christe was in place, it was so farre of that the wicked spirite woulde departe from this poore childe, as that hee became more madde in him. And so likewise, when these Diuels, and demoniackes that they possesse which are nowe in the worlde, feele the Gospel come neare them, and beginne to heare the voyce thereof, they are euen as madde, as if a man shoulde sounde out the Trumpet, to assault them, and giue them the alarme. And, as the Diuell went not out of the Lunatike, vntil suche time as he had first tryed all his forces against Jesus Christe: No more wyll hee be displaced of these Roomes, which he hath gotten possession of, without stronge and mightie combates. And al the while that the Diuell so furiously resisted Jesus Christ, the diuel a great deale more tormented the poore Lunatike, then euer hee did before, Insomuche, that hee lay before Jesus Christe, as if hee had been dead.

Tob. Hee did that, to vexe the poore father, of that so very a miserable childe, and because hee had so little faith, his incredulitie was the reason, why this childe was no

sooner

sooner healed. For it seemed, that the presence of Jesus Christ, did him more hurt then good.

Victorie against the diuell, after he had been driuen, to his last shifts.

Theo. It might seeme that Jesus Christe came thyther, to giue the Diuell greater power, to the end hee might finish that worke which hee so long before trauelled about, which was, to kill this poore miserable childe. For, euery man thought the childe to bee dead, when the Diuell leaft him. Howbeit, it fell out cleane contrary. For, when it was thought, that hee was starke dead, hee was quite and cleane deliuered of the Diuell, and made throughwhole.

Nowe, wee see that the like of this falleth out dayly, we see how the Diuel troubleth and tormenteth the worlde, especially in those places, out of which hee knoweth he shall be caste. For, he then falleth into such a rage, as that a man woulde thinke that the Gospell, by which meane Jesus Christe will cast him out, had set open all the gates of hell, to let out all the Legions of Diuels that were in it. For, then hee fretteth and fumeth, and maketh as manie as he hath power ouer, to fret and fume.

To

To be short, he so terrifieth ỹ whole world, yea, the valiantest and most constant, as that a man would think it should be vtterly consumed and come to naught. But euen then, when we thinke it shoulde bee cleane wasted and destroyed, our Sauiour Iesus Christe, sheweth himselfe to be farre stronger then he. And therefore, wee must not stande in a maze when we see the troubles and persecutions, which the Diuell and his retinue styre vp in the world, when as they feele Iesus Christe come neere them, to cast them out through the power of his gospell. We haue none other thing to doe but to remaine stedfast and constant, and do that duetie that appertaineth vnto euery of vs: and so leaue the charge of all the rest of ỹ things vnto our Lord Iesus Christe, who will neuer forsake vs, nor yet suffer the diuell to reigne amongst vs.

Tob. I tell you, it is most necessarie that hee shoulde put to his helping hande. For there is none els to withstand the Diuels power, nor yet stay and tame suche an enemie, whome, neuer man was able to vanquish, but he alone. For, so far forth

as

as I am able to vnderstand by the talk that wee haue had together, we are not only in worse estate, and more intractable and ragyng then bruite beastes, but also then the very Demoniackes. Whereupon, I can not sufficiently enough maruaile at our nature. For, we are of that nature and condition, that wee can skill to do any thing, but that which should be for our benefite, & most necessary for vs. For, there is neither Art, Science, practise, nor yet occupation whatsoeuer, which we haue not deuised, and can doe it, and teach others also, sauing the art to liue well, which wee bragge to teache to euery one, and yet are not able to teache our selues, but muche lesse able to practise it. For, there is almost, no beast so sauage, cruell, furious, or villanous howesoeuer, but that man by Arte, is able to vanquishe, tame, and master, and make familiar and gentle: But it is a wonder to see that hee is not able to fynde out any Arte, Science, Practise, nor weapons, to vanquishe, tame, and master hym selfe, and to ouercome and subdue his owne affections.

Man can doe anie thing, saue that which he ought chiefliest to doe.

Man a conqueror of all things but of himselfe.

For

Horses and Apples are with much a doe brought to it: But yet hath man founde the meane to handle them, and make them doe him seruice, in a short time. Bulles and Oxen are mightie and strong: and yet man teacheth them to beare the yooke, and draw in the Cart. The Elephants likewise are most terrible: and yet man maketh them beare as great a burden as he lusteth. Wolues and Beares, are very cruell: and yet man maketh them tractable. Lions are very fierce, proude, cruell, and terrible: and yet man maketh them humble themselues, and obey him. Contrariwise, I see too often that the husbande is not able to maister his wife, nor the wife, her husband, that they might liue quietly together: although shee be flesh of his flesh, and bone of his bones, and liue long time togeather, both in one house, and eate their meate together, both at one Table, and lye both in one bed, and which is more, are one body, and one blood. If man then cannot liue with himself, with his owne flesh, and his owne blood, with whome will hee liue? If hee cannot loue his wife, whom God hath made of his owne substance, and hath giuen her vnto him, for his

There is disagreement betweene the husband and the wife.
Gen. 2, 3.
Ephe. 5.
Gen. 1, 2.

his aide and comfort, whom will hee loue? Likewise, if the wife cannot humble herself and fit her selfe, to agree with her husband, whome God hath giuen her, to be her head, and framed her out of his body, with whom will shee agree, and who shall bee able to abide her? There is great contrarietie betwixt dogges and Cats, yea such a naturall hatred, as is not almost to bee reconciled. And so likewise, betweene Wolues and Sheepe: Lions and Oxen: And yet if they had been brought vp together from their youth, their bringing vp and company keeping, which they had had together, woulde worke some power and efficacie to dispoile them something of their nature, & so ioyne themselues in vnitie together. Although they bee beastes of sundrie kindes, and meruellously differing, and contrary one to another. What sayest thou to this Ierome?

Ephe. 5.

Ierom. Mee thinketh, it fareth with men, as it fareth with flyes and swallowes, who are alwayes lodged amongst men, and lye in theyr houses, and yet for all that, a man is not able to master them: for, the

A similitude of vnthankful men.

swallowe buildeth her neast in his house, and layeth her egges there, and hatcheth vp her young ones. Man, bestoweth house roome on her, & they both sleepe vnder one roufe, and yet there is no familiaritie betwene them, neither yet liue they one with another. And in the end the Swallowe leaueth nothing els to the good man of the house for his house rente, but her filthie dounge, after shee hath continued there a great while, and broken him of manie a sleepe with her chattering and chirping. And therfore Tully righely compared swallowes to false and vnfaithful friendes. For, as the Swallowes make them readie to come in the Spring, and then depart when cold weather commeth in: Euen so wyll false friendes stande by vs so long as the weather is faire and cleare, but when they see the winter of mishap come vppon vs, they flie away from vs euery chone. And therefore it was not amisse said of Pithagoras, to forbid men of receiuing the swallowe vnder their roufe.

Tully in his 4. booke to Heren.

Pithagoras Creede.

Tob. What meant Pythagoras by that.

Theo. His meaning was, that it is not good

Plutarch.

good to be familiarly acquainted wͭ Jangl-
lers, slaunderers, and vnthankfull persons Quest. li. 8.
who are rightly represented by the Swal-
lowe. For, a man shall neuer get any
good by them, but sorrowe, griefe, hurt, and
dishonour. And is not the flie likewise I
pray you, alwayes in the kitchin? The first
at the Table, the first in the dishe, and ta-
steth all the meates wee eate of. Yea, they
will doe it, although we were Emperours
and Kinges, and more then this to: They
take assaye oftentimes before the cooke.

Ier. But what fauour find we by them
for all the benefites which they dayly haue
at our hands, in our houses. What wage &
reward haue we of them?

Tob. This wee haue, they greue and be-
ray with their dirt, whatsoeuer faire and
beautifull thing that is within the house.

Ier. And more then that, for they en-
gender vermin and corruption, neuer cea-
sing to importune, sting, and bite vs, euē til
the blood follow withal, and are neuer con-
tented with all the benefits ẏ we bestow on
thē, wͭout they also suck & drinke our blood.

Tob. These Flyes are farre more
dangerous then man, and a great deale

more vnthankefull. I see fathers and mothers also dayly, that cannot agree with their children, but after, that those fathers and mothers haue wasted the odours, and fumes of the odours, which are continually about their children, and dandeled them, and haue been greeued and dexed, and had many a foule hand with them in the bringing of them vp: so soone as these children haue bin growne vp to rype yeeres, they would not once acknowledge either father or mother: They would neither see them, nor beare with them: but driue them oftentimes, out of the house: or els theyr parents were inforced to driue them out, by reason of their rebellion and wicked dealing. I neuer saw any such vnthankfulnesse, nor crueltie betweene Dogs and Cats, Wolues and Lymmers, Lions and Lions whelpes. I haue seene these Landleapers, who haue lead all the countries ouer, Lions, Beares, Apes, Asses, Horses, and many other sortes of beasts, and ruled them as they listed. For, they would make them do whatsoeuer they pleased, and commanded them. They haue made them daunce, leape, lye styll, stand vp, couch on the ground, make curtesie, march

The great vnthankfulnesse of some children, towardes their parents.

Landleapers.

with

march with a pyke, and winde a flate. To bee shorte, I am not able to tell you in a long time, howe many sundrie thinges they haue taught them, and made them doe. For, they taught them to doe all things. What is the cause then, why man is so well able to instruct the most vnteachable brute beasts, and doe learne of him, and yet hee himselfe, not able to teach himselfe, nor yet learne of himselfe that, that is necessary for hym to learne, and without the which, he is in deed no man?

Ierom. No, not the wife of her husbande, nor the childe of the father.

Toby. What is the cause then, why doe these Landleapers take so great paine, to teach beastes, after this sort?

Ierom. It is to none other ende, but to make men sporte, and thereby, get money of them, that they myght liue the easelier.

Tob. Now, what greater pleasure can any man haue, then to see his children well instructed? Is there any Ape more pleasant? with whom may they haue any better pastime? And what greater commodity can any Landleaper draw out of beastes, which

he is teacheth, then the father frō his sonne, the husband, from his wife, or the brother, from his brother, or one neighbour from an other, if they could as wel learne of them, as the beasts learne of the Landleapers.

Ierom. This is most certaine, a man shall finde a great many moe children, like the Hippopotame, then the Storke.

The Hippopotame.

Toby. What manner of beast is that Hippopotame?

Ierom. It is a beast that is bred chiefly in Egypt, in the riuer of Nile, & ꝑ one half of him is like an horse, and the other halfe like a fish. And therefore, he beareth this name, that is to say, a riuer horse.

Tob. What is thy meaning by naming of this beast?

Ierom. I will tell thee, They that haue written the histories of the natures of beastes, haue set downe the nature of this beast, to bee so peruerse and cruell, as that so soone as hee is come to any rype yeeres, being thereto brought by ꝑ endeuour of his parents, that hee will kill his father, and afterwarde haue to doe with his mother. And howe many children, thynkest thou shall wee finde at this day, who are

Plutar. Booke. Whether the beastes bred on the land, be wiser then they which are bred in the water.

not

not grieued, that Fathers & mothers liue so long, and thinke of nothing els, but to see the end of them?

Toby. And how many thinkest thou there are of such childrẽ, who bring their parentes to the graue, with very sorowe and pensiuenes, to see their vntowardnes.

Ierom. Alas, if man sheweth him selfe to be such a one, to those who haue begotten him, and brought him vp, what good shall other men hope for at his handes.

Toby. But tell mee also, I beseech thee, what thou meanest by speaking of the Storkes?

Ierom. I put in them, beecause they are of a cleane contrary nature. For, if wee shal giue credit vnto natural Philosophers, both Greeks and Latines, & to their Prouerbs, they bring vp & comfort their dams in their old age, & by that meanes, shew thẽ selues thankful vnto them, for their bringing vp of thẽ, when they were young. How sayest thou Theophrast, is it not so?

The Storke. Plin. in his 10 Booke. cha. 23 Antipelargosis.

Theo. In very deede the Hebrewes, giue this Fowle, which here, in our lãguage, we call a stork, & giueth her in ẏ Hebrew tõgue a name, which signifieth, mercy & curtesie.

And therefore, there is great likelyhood, that this name was giuen vnto her, vpon the reason which thou hast resolued. And therefore Basill the great exhorteth all Christians, to follow the examples of the Storkes.

Basill.

Suydas.

Ierom. And Suydas also testifieth, that hereupon, an Embleame and deuise was made: In which there was a kingly sceptre, layd vpõ an Hyppopotame, & there vpon ie wbed certaine Storkes.

An Embleame and deuice for Princes.

To. What was the meaning hereof?

Ierom. The meaning was this, That Kings and Princes should by their power and authoritie, suppresse all vnthankefull, wicked, and tyrannous personnes, that would not yeelde their obedience, to those, to whom, in duetie and conscience they are bound, but yeelde ill for good, both to their parentes, countrey, and Church, who has begotten them, and brought them vp. And contrariwise, they that should sustaine, and maintaine, al such as were Debonaire, and acknowleged the good turnes, which they had receyued, and had discharged themselues of all such duetes, as of right they ought.

P. Crinit. de bon. disc. lib. 4 ca. 13.

ought.

Theo. And for that cause S. Ambrose saith, that amongst the Romaines, the Storke was taken to be an example of all pietie and debonairtie.

Toby. This deuise, whereof thou speakest, Ierome disproueth it, not too much amisse. What saiest thou to it Theophrastus?

Theo. I will tell thee mine opinion: I doe consider thus with my selfe, howe it should be possible, that one man should be faythfull to an other, when as man, is so trayterous, so unfaythfull and altogether so vnthankfull, towardes God his Creator, who is both his Father, and Soueraine liege Lorde and Prince. For, howe can hee obey a mortall man, who is a Rebell to the immortall GOD, who hath both our lyfe and death in his hand, and is the same God, by whome we are, liue, and dye. And therfore, is not this a most horrible thing, that man, who is but a worme of the earth, and no man in deede, in respecte, and scarse able to crawle vpon the ground, should be so vnthankfull and rebellious? For, were it not for the hope of eternall lyfe, we might

Mans vnthankfulnes towards God.

Isaiah. 40.44. Acts. 17.

right well say, that he were the most myserable of all the creatures in the world. And yet he dareth him selfe alone, boldly resiste al order of nature, and refuse to doe his duetie, wherunto al the rest of the creaturs are most obedient. He boldly dareth lift vp him selfe, against the Authour, and Gouernour of all things, who made him of the slyme of the earth, and in a moment is able again to dissolue him. I cannot inough meruayle, when as I consider of this great pryde and arroganey of man, how he alone dareth resiste his God, whome, all the rest of his creatures, the heauens, the earth, the sea, the starres and planets, al the elements, beasts, Angels, and Deuils obey.

Toby. Surely, for mine owne parte, I woonder at it; euen as much as thou doest.

Theo. But thou wouldest a great deale more woonder, if thou diddest more narrowly consider, of the infirmitie and myserie of man, wherewith hee is continuallye enuyroned, and as it were almoste quite and cleane swallowed vp, sithence the time of his conception, and what his nature and frame is. And therefore, seeing we are

entred into this talke, me thinketh, that this cõsideration, and contemplation wil not be amisse, for vs to debate on. For the which cause, I am of the opinion, that wee might handle this poynt somewhat more at large, if you will agree vnto me herein. Howbeit, I feare nothing but that we should be ouer long, because there are in this behalfe many good thinges, and worthy diligent consideration.

Ierom. I beleeue there is none here, but would be right gladde of it. For it is a matter worth the handling. But to the ende we might all profit the more, I take it, that our best way were, for the present, to talk of some other matter between, & recreate our selues a little in this faire Garden. For, when our mindes are alwayes occupyed about one thing, it groweth vnkesome vnto vs at last, although it were neuer so pleasaunt or profitable. Againe, we cannot so well carry away all, when our mindes are surcharged with ouer great a multitude of matters, and besides, when wee haue no delight in that that we heare.

Eust. Without doubt, there is nothing more certaine.

To

To. I know not my maisters, whether you be weary or no: But for mine owne part, I am weary of hearing of good talke, when I shall carry all day and all night about it.

Theo. And I doe thinke, that there is none of vs weary in this good cõpany: But because we may be the fresher, and follow the matter more cheerely, I am contented to agree to Ierome. And therefore, I thinke it most expedient, that we walke a little here in this garden, and looke vppon the goodly flowers, which God hath created for our vse: to the end, that in beholding of them, we may the better alwayes learn, to acknowledge his great power, wisdom, bountie, and that therby, we may haue the better occasion to praise him, and yeelde him our humble and hearty thankes: And then wee may after enter againe into our matter. And where wee haue heretofore spoken in generall, of the disorder and confusednesse of the world, and of the daunger wherein it standeth, wee will also speake somewhat more in particular of man, who is the cause of all the disorder, and great mischiefes, that at this present reigne in the world.

To.

Tob. seeing you are all of this opinion, I promise you, I for my parte, wyll not be against it. Let vs rise therefore, and get vs hence.

FINIS.

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